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ARMINIANISM, v. HYPER-CALVINISM.



BEING

THREE LETTERS,

FROM

PHILIP PUGH,

TO THE

REV. SAMUEL COZENS,

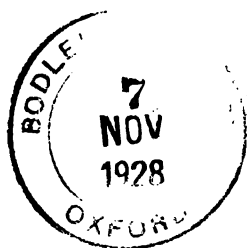
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1860.



LETTER I.

STRICTURES ON A SERMON PREACHED BY THE REV. SAMUEL COZENS, ENTITLED "THE DIVINE DECREES CONSISTENT WITH REASON AND REVELATION."

LETTER II.

THE WEIGHTS AND SCALES OF THE REV. SAMUEL COZENS, EXAMINED AND FOUND FALSE, AND NOT BEARING THE GOVERNMENT STAMP ARE REJECTED; OR A SECOND LETTER TO THAT GENTLEMAN, BY PHILIP PUGH, CONTAINING A REPUTATION OF FALSE GLOSSES AND COMMENTS, PUT UPON CERTAIN TEXTS, TO SUPPORT THE DOCTRINES OF HYPER-CALVINISM.

LETTER III.

THE RE-ADJUSTMENT OF THE ADJUSTER; OR THE DOCTRINES OF UNRESTRICTED GRACE, FREE-WILL, AND CHRISTIAN HOLINESS, VINDICATED AGAINST THE RESTRICTIONS, FATALITY, AND ANTINOMIANISM OF THE REV. SAMUEL COZENS, BAPTIST MINISTER, LITTLE LONDON, WILLENHALL; OR A THIRD LETTER TO THAT GENTLEMAN, BY PHILIP PUGH.

P R E F A C E .

In sending out a Second Edition of these Letters, it is expedient that the public should be apprised of the circumstances which gave rise to and perpetuated the Controversy between myself and Mr. Cozens. In the month of June, 1852, Mr. Cozens, then Baptist Minister of Little London, Willenhall, preached a Sermon to his congregation on the "*Decrees*"; which he afterwards published in a tract form, and sold at one penny each.

Passing through Willenhall one forenoon, I saw a notice of this production, but resolved not to purchase a copy, lest on the reading of it I should be tempted to answer it, and thus be drawn into the arena of polemics.

Towards the end of August of the same year, I received a very pressing request from the Primitive Methodist leaders of the locality which this tractate had disturbed, to attempt a refutation of its dogmas. Having glanced through its pages, I resolved to comply with the request; and soon after I brought out my first Letter, called "Strictures on a Sermon published by the Rev. S. Cozens, on the *Divine Decrees*." In a short time after the appearance of my "*Strictures*,"

Mr. C. issued a rejoinder of 36 pages, called: "John Wesley, the Papa of British Rome, and Philip Pugh, the modern Palagius, weighed in the Balances of Eternal Truth and found Wanting." This second production from Little London was notorious for its personal abuse and rabid style. My opponent having weighed me and found me wanting, I thought it to be my duty to look into the honesty of his adjusting apparati; and in the course of a few weeks I published my Second Letter with the facetious title, "The Rev. S. Cozens' Weights and Scales examined and found False; and not Bearing the Government Stamp are rejected; or a Second Letter to that Gentleman."

We had now reached a crisis in the Controversy, in which neither could beat a hasty retreat honourably; Mr. C., therefore, judged it to be the better part of valour to go through his new task by writing weekly issues. Accordingly, he announced that he would answer my "Weights and Scales" in twelve weekly numbers, price one penny each. The first, in due time, made its appearance called, "Philip Pugh's Adjustment without Divine authority, or the Adjuster Adjusted, and the False Witness Detected and Condemned by his own Words, being a Second Reply to Philip Pugh, by S. Cozens."

I also resolved to respond in weekly issues, hence my Third Letter, which I named "The Re-adjustment of the Adjuster; or the Doctrines of Unrestricted Grace, Free-Will, and Christian Holiness, Vindicated, against the Restrictions, Fatality, and Antinomianism of the Rev. S. Cozens, Baptist Minister, Little London,

Willenhall: or a Third Letter to that Gentleman, by Philip Pugh, Primitive Methodist Minister."

When Mr. Cozens sent forth the 12th part, he had examined but a very few pages of my Third Letter. He then gravely informed the public that he found it necessary to go on to eighteen. The last six I answered in a Supplement to my Third Letter. My Third Letter and Supplement remain unanswered to this day.

The pecuniary responsibility of my Second and Third Letters was shared by a Committee of Wesleyan and Primitive Methodists, which enabled me to sell them *under* cost price. This edition I print on my own responsibility, and am, therefore, obliged to charge a fair commercial price to the purchaser.

This little work has not been useless. The author has received many testimonies of its utility, in resolving doubts, and fixing the faith of persons, who had been plagued with the sombre doctrine of Calvinian reprobation. The following is the testimony of Bro. W. Jones, the respected Primitive Methodist Minister of Willenhall, on this point:—

"My Dear Pugh,

I am glad to hear that you have decided on sending out a Second Edition of your valuable "Letters." I think the time you have chosen will be opportune, and the publication advantageous to the Church, especially to those young men that are just entering on the sacred office of the ministry. It will help them to right views of some passages which have been considered knotty; also, it will point out the shallow sophisms of a certain class of religious teachers who

go to the bible to find materials to support a preconceived theory, rather than to ascertain its true teachings. The gospel, and all analogy, and the common sense of mankind, are against Calvinism. Its narrow exclusiveness looks repulsive in the presence of the broad philanthropy of the Scriptures. Christ for every man, who will comply with his requirements, is one of the glories of the gospel.

There was necessity for your Letters at the time of their first publication. Calvinism, in one of its worst forms, was, in the person of your antagonist, making havoc among the religious youth of this town, and extending its baneful effects to older members of the churches. The godless and unreflecting, made use of this as a taunt to professing Christians; and thoughtful, and pious men, who never for a moment doubted the validity of the doctrines of Universal Redemption and Free Grace, began to sorrow, in consequence of the ascendancy of the false over the true. But your Letters administered a timely check, and proved to the people of this town that the glorious doctrines held by the Methodist Churches intact, are the true teachings of the Scriptures. Your cogency of reasoning and felicity of exposition, joined to courteous expression, and Christian bearing, arrested the spirit of error, and reclaimed some of the erring back to the altar of truth. And such results must, I am sure, have been gratifying to you, because by them the Kingdom of the Redeemer was extended.

All the orthodox churches here, but especially our own, have shared, more or less, in the benefits of your Controversy. Up to that time we were low in public estimation; and our influence on the town, in consequence, was feeble. But your "Letters" brought the church before the public, and caused many to join it, who till then, had stood aloof. Ever since, its progress has been rapid, and its influence growing. The number of persons amongst us is not few, that attribute the present position of our Society to your vindication of gospel truth, attended with the blessing of God. And there are many who cherish grateful recollections of your assiduous toil, and Christian conduct through the whole of the Controversy. But while

doing this, they are not unmindful of their obligations to God, without whom, all human efforts, however accomplished and powerful, are vain.

I dare say some persons, having an aversion to polemical theology, will pass your volume by in silence; or take it up only to pronounce a censure on it; but thoughtful young men, who have been perplexed with the subtleties of the creed you combat, and with the difficulties of the passages of Scripture you elucidate; and maturer Christians, who rejoice to see the truths which have been the solace of their lives so defended, will thank you for your earnest and valuable labours. I trust your book will meet with the success it merits, and be made a blessing to our beloved Connexion at large, and to the world.

Believe me as ever,

Yours faithfully,

WM. JONES."

WILLENHALL, July 20, 1860.

When the work was written, there were various points of importance on which the author would gladly have amplified, but circumstances did not allow. That matter will now be appended in the form of notes, to which will be added a full index to texts elucidated.

I now commit the work, a second time, to the public and the blessing of God, and remain,

Respectfully,

THE AUTHOR.

TUNSTALL, SEPTEMBER 1st, 1860.

LETTER I.

*To the REV. SAMUEL COZENS, Baptist Minister of
Little London, Willenhall.*

SIR,

My apology for addressing you will be found partly, in the fact of your having obtruded yourself as a theological polemic upon the Christian public of Willenhall—thereby breaking the religious peace of the churches in the neighbourhood—and partly, though a resident of Darlaston, from the fact that I, together with those who labour with me, have about one hundred members in the vicinity you have tried to disturb with your publications. I purpose in the present letter to review your sermon on the “Divine Decrees,” which you preached to your congregation on the morning of June 20th, 1852, and have since published. In prosecuting my object I shall examine your outlines paragraphically, and offer on each what remarks I deem proper. I shall in this paper war merely act on the defensive, by raising a kind of breastwork against the errors of your pamphlet.

Wishing you health, and much more happiness than you appear to enjoy, and correct views in divine truth,

I am, yours most truly,

PHILIP PUGH.

In your first paragraph you seem exceedingly wishful to prove that every act of God originates in a previous purpose, and you talk and write as if any one disputed this very important article. Why, my dear sir, I fear you have been showing your pugilistic skill before a phantom. All good Methodists, and every one else, unless he is fit for bedlam, concur with you in believing that both God and man first purpose and then act.

PARAGRAPH SECOND.

Here you make a quotation respecting the potter and his clay; and, as I think you have sadly mangled and misapplied that passage, I beg to make a few remarks thereon. 1st, I object to your paraphrase as totally unsupported by logic and philology. The premises laid down by the Apostle will not authorise your comments in the curve lines. The writer is vindicating God's sovereign right to take away from the Jewish nation their religious privileges; as by his sovereignty he first elected that nation to those privileges. The possession of these privileges did not necessarily imply individual and eternal salvation; as many of the Jews who had them nevertheless perished, and in the converse many (*viz*: Gentiles) who had them not, were saved. Let us examine the context. "For the *children* (*children* is not in the text, hence our translators have properly put the word in italics; the term *nation* would better agree with the following verses, as well as with the history to which they refer) being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of Him that calleth; it was said unto her, the elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated. What shall we say then? Is there unrighteousness with God? God forbid. For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. So then, it is not of him that

willeth nor of him that runneth, but of God that sheweth mercy. For the scripture saith unto Pharoah, even for this purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth. Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth. Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will? Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus?" "Hath not the potter," &c. What was this election? 1st, It was not individual, but national; Jacob never did exercise any personal authority over Esau, (Gen. xxxii. 4; xxxiii. 8, 9). 2nd, This election did not involve eternal consequences, for many of Jacob's posterity were wicked and are cast away (Rom. xi. 15); broken off (17); fallen (22); while we charitably hope that some of the children of Esau partook of the faith of Christ. 3rd, The perpetuation of this election did not depend on any unconditional predestination of God:—"What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness; even the righteousness which is of faith. But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. Wherefore? Because they sought it not by faith, but as it were by the works of the law. For they stumbled at that stumbling stone" (Rom. ix. 30-33). And the Gentiles who have succeeded the Jews in this election—the possession of spiritual privileges—see a summary of those of the Jews in Rom. ix. 4, 5—may become by a voluntary act of transgression non-elected. "Behold, therefore, the goodness and severity of God; on them that fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off" (Rom. xi. 22). Is there not a manifest incongruity between your decretal hypothesis and the acts and potentialities of the scripture we have just quoted? I presume the case of Pharoah, when pro-

perly understood, will serve your purpose quite as little as that of Jacob and Esau. The history to which the Apostle has reference in the 17th verse is contained in Exodus ix. 15, 16, which biblical critics have agreed to translate thus--“For if now I had stretched out my hand, and had smitten thee and thy people with the pestilence, thou shouldest have been cut off from the earth. But truly, on this very account have I caused thee to subsist, that I might cause thee to see my power, and that my name might be declared throughout all the earth.” (see Dr. A. Clarke. Pardon, if you please, my bringing that obnoxious name before you.*) In fine, as God righteously rejected Pharoah after a long continued abuse of mercy and forbearance, so he preserves to himself the same right to reject the Jews, as a necessary consequence of their rebellion and obduracy. If by this passage you can prove that Pharoah was a reprobate, in the sense which I presume you attach to that term, by the same scripture I can prove that every Jew now upon the face of the earth is a reprobate; for the Apostle adduces the rejection of this proud monarch to justify the judicial act God was about to do to the entire nation of the Jews.

Paul takes the figure of the potter and the clay from Jer. xviii. 6-10, which reads thus--“O house of Israel, cannot I do with you as the potter? (see v. 1-5) saith the Lord. Behold, as the clay is in the potter’s hand, so are ye in mine hand, O house of Israel. At what instant I shall speak concerning a kingdom, to pluck up, and to pull down, and to destroy it; *if that nation, against whom I have pronounced turn from their evil, I will repent of the evil that I thought to do unto them.* And at what instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant it; *if it do evil in my sight, that it obey not my voice, then I will repent of the good wherewith I said I would benefit them.*” How does your notion of God’s sovereignty

* Mr. C. says in his “Lost found,” that Dr. Clarke is an enemy of the gospel.

agree with the words in this quotation in italics?

As to the philology of the passage (that is Rom. ix. 21, the potter and his clay), "*eis atimian*," translated "dishonour," which you have gratuitously rendered, "everlasting shame and contempt" I beg to say the word will not bear your strong paraphrase. The words "*eis timen*," "unto honour," and "*eis atimian*," "unto dishonour," are to be taken not as opposites but comparatives for more or less honourable uses.

I am delighted to see you in your progress through this paragraph become by a sudden bound a veritable Arminian. You leave the unconditional decrees and proceed to inform us that man is destroyed (everlastingly I suppose), not in consequence of the divine decrees; but because he has sold his birthright. Then he (the reprobate) had a birthright, had he? He must have had; or he could not have sold it. This is rather an unlucky admission on your part, my friend: John Wesley could ask no more. You remind me of a man who ascended a tree to lop off the branches, but in his haste he unfortunately cut off that on which he himself stood, and down he came to terra firma. You will, if you please, pardon my levity; I am only smiling at your beautiful summersault.

I do not see much objection to your third and fourth paragraphs; there is nothing in them to which most Methodists would not subscribe, excepting, perhaps, your very original comment on 1 Cor. vi. 2, 3. Paragraphs 5, 6, 7, 8, 9, may be dismissed with very few observations.

(1st) Why do you put the word "definite," which you apply to the animals which were saved with Noah in the ark, in italics? Do you intend to intimate by this that all cattle that did not enter the ark were reprobates?

(2nd) We do not fear the word "predestination,"¹ nor consider it ugly when properly understood. The word

¹ See Note 1 at the end of this Vol.

has its bearings in the economy of providence and grace.

(3rd) The paragraphs under review are a mere expansion of the first. The metal (such as it is) has become malleable in your hands; the ingot is put into coin. The array of scripture quotations bristling on page 6, may seem formidable to the simple and ignorant, who may say, as I have often heard them after they have listened to the rhapsodies of a Mormonite missionary, "he preaches scripture." But allow me to tell you that your quotations go to prove what I never heard any one dispute, namely, that God has a purpose in every action. You raise a ghost that you may have the felicity to lay it again. If paragraphs 5 and 6 be a specimen of the teaching heard at Little London, Wilkenhall, I sincerely pity the congregation doomed to listen to such effusions.

PARAGRAPH TENTH.

"He loves some with a love as lasting as eternity, and leaves others in the lasting fetters of his eternal law.

I have loved thee with an everlasting love; therefore ly, and none of the wicked shall with loving-kindness have I understand. Dan. xii. 10. drawn thee. Jer. xxxi. 3.

AND HE GIVETH NO ACCOUNT OF THE MATTER."

It is well known to every tyro in biblical literature that the term "everlasting," is often used in the Old Testament to express a limited period, the context or the circumstance referred to regulating its duration. The pronoun "thee" in the text refers to the generic term "Israel," a name embracing the whole of the Jewish nation. Dr. Clarke translates the passage thus—"And with the old love I have loved thee." Blaney, thus—"Also with a love of long standing have I loved thee." Does any person seriously suppose that the eternal election of the Jews is taught in this passage? if so, I refer him in refutation to the repeated declarations of the New Testament concerning the reprobation, and also to the moral history, of that unfortunate

people. In what way have the Jews given evidence that they were the children of God in the evangelical sense of that term? I do not see how any man can use this passage to prop the doctrine of the decrees, unless in ignorance or having a creed to serve.

On the passage in Daniel, I call your attention to the following remarks.

(1st) The text says nothing about the "lasting fetters of God's law."

(2nd) The term "shall" may with propriety be rendered "will" in both places.

(3rd) To suit your hypothesis the text must be worded differently. The term "wicked" must be substituted by the terms "unconditionally reprobated."

If my observations on this passage do not accord with your views, the onus of harmonizing it and the following, rests upon you: "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon" (Isa. lv. 7). "As I live, saith the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live" (Ezek. xxxiii. 11). You say he cannot forsake his way, nor turn from his wickedness. This is the legitimate deduction of the position you have taken. God says he can. The reader will not hesitate which witness to believe.

PARAGRAPH ELEVENTH.

"He chooses some to obtain salvation, and condemns others to destruction.

We are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the spirit and belief of the truth.
2 Thess. ii. 13.

For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men turning the grace of God into lasciviousness, &c. Jude 4.

AND HE GIVETH NO ACCOUNT OF THE MATTER."

The text cited from 2 Thess. ii. 13, refers to the eternal purpose of God to call the Gentiles to salvation by the gospel. An election, as we have before shown, that does not necessarily involve individual and actual salvation.

The citation from Jude will not answer your purpose in the least; "*oi palai proegrammenoi*," translated "before of old ordained," does not imply any predestination of the persons, but merely imports that they were long ago foretold and designated as persons who should suffer such a punishment as the Apostle proceeds to describe, v. 5-7, 11, 15. The chapter will palpably show any unprejudiced reader that the above is the correct explanation of the passage. If you dispute the rendering I have above given, I shall be prepared to defend it on purely philological grounds. You have the same persons referred to in 2 Pet. ii. 1. And so complete is the coincidence of the two Apostles, that I am tempted to give it to you in juxta-position.

Peter says—

They shall *privily* bring in damnable heresies. v. 1.

Denying the Lord that bought them. v. 1.

Spots they are and blemishes, sporting themselves with their own deceivings while they *feast with you.* v. 13.

These are wells *without water, clouds* that are carried with a *tempest*, to whom the *mist of darkness* is reserved for ever. v. 17.

Following the way of *Balaam* the Son of Bosor, who loved the *wages* of unrighteousness. v. 15.

Jude says—

For there are certain men *crept in unawares.* v. 4.

Denying the only Lord God. v. 4.

These are *spots* in your feasts of charity, when they *feast with you*, feeding themselves without fear. v. 12.

Clouds they are *without water, carried about of winds*; wandering stars, to whom is reserved the *blackness of darkness* for ever. v. 12, 13.

They ran greedily after the error of *Balaam* for reward. v. 11.

To pursue the parallel to the end would be to transcribe almost the entire of the two chapters. I invite you to compare them yourself. Does the Apostle Peter favour your predestination scheme? Of the men to

whom Jude refers he says, "They deny the Lord that *bought* them" (v. 1). "They have *forsaken* the *right way*" (v. 15). They had escaped the pollutions of the world (v. 20); they had known the way of righteousness, &c. (v. 20-22). Not much predestination (in the Calvinian sense) here, my friend.

PARAGRAPH TWELFTH.

"He predestinates some to life, and punishes others with death.

As many as were ordained to eternal life believed. Acts xiii. 48.	Ye shall die in your sins. John viii. 24.
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God hath not appointed us unto wrath, but to obtain salvation by our Lord Jesus Christ. 1 Thess. v. 9.	A stone of stumbling * * to them which stumble at the word, being disobedient, whereunto they were appointed. 1 Pet. ii. 18.
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AND HE GIVETH NO ACCOUNT OF THE MATTER."

Your quotation from Acts will require a little attention, as the wording of the passage may appear to favour your theory. "*Tetagmenoi*," here translated, "ordained," is the nominative plural participle perfect passive, from the verb *tatto*, or *tasso*, which signifies to place, set, order, appoint, dispose. The text, therefore, may be rendered: "*as many as were disposed to receive eternal life, believed.*" And I argue that this rendering is in perfect accordance with the history of the passage, indeed much more so than that of the present version. Let us examine. Paul and Barnabas are preaching the gospel in a Jewish Synagogue, at Antioch. The apostle warns the Jews against persevering in the spirit of obstinacy in rejecting the message of salvation, v. 16-41. On the departure of the Jews from the assembly, the Gentiles requested that these words might be preached to them the next sabbath, v. 42. And on the following sabbath almost the whole city came to hear the word of God, which, when the Jews saw they were moved with envy, and contradicted Paul, and blas-

phemed, v. 44, 45. "Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you" (see Mark xvi. 15; Luke xxiv. 47.); "but seeing ye *put it from you*" (not by any predetermining decree), "and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles: for so hath the Lord commanded us, saying, I have set thee to be a light to the Gentiles, that thou shouldest be for salvation to the ends of the earth. And when the Gentiles heard this, they were glad and glorified the word of the Lord, and as many as were ordained (disposed) to eternal life, believed" (v. 44-48.) The Jews were not disposed and therefore did not believe, the Gentiles were, and consequently believed. To give you what I presume you go for on this passage we should bring the Apostle into a pretty dilemma. Of course these blaspheming Jews did not believe, consequently were not ordained—not in the covenant, then why was the word of salvation sent to them? (v. 26). How could Paul say "through this man is preached unto *you* the forgiveness of sins?"—(v. 38.) Compare with verses 41-48. I have more ammunition on this verse in store, which a prolongation of the controversy may bring out; but in the mean time I leave what I have already discharged to do its work.

1 Thess. v. 9, no more proves your theory than Ezek. xxxiii. 11 does, which reads thus, "Say unto them, as I live, saith the Lord God, I have no pleasure in the death of the wicked," &c.

In a foot note on John viii. 24, you treat us to a spicy bit of criticism, you say this expression: "ye shall die in your sins," according to the Greek idiom, is equivalent to, "ye shall persevere in a course of sinful practice to the end of your lives." I respectfully deny it, and throw you on your proof. You then profess to give us what you call the Hebrew idiom, thus: "Ye shall be damned on account of your sins, in rejecting the Messiah." This is certainly a wonderful discovery, for it says exactly what the English Bible does!!

Your polemical manœuvres on this passage are very

disingenuous, and open to grave objections. Why do you wrest this member of the verse from its connexion? "Ye shall die in your sins," I demand, Who? If you are afraid to respond, the Saviour is not. "*If ye believe not that I am he, ye shall die in your sins.*" Their not believing in Jesus Christ was optional with themselves, as is evident from, "*Ye will not come to me*" (John v. 40); "How oft would I have gathered you as a hen, &c., *but ye would not*" (Matt. xxiii. 37); "If thou hadst known," &c. (Luke xix. 42); consequently the threatened penalty is not the result of any unconditional decree, but the issue resulting from a deliberate choice of their own; in a word, their punishment was self procured.

1 Peter ii. 8, (you say 18 verse), "Whereunto also they were appointed," I answer, not to disobedience; but the righteous Judge had decreed destruction to all who wilfully and pertinaciously rejected the evidences that go to show that Jesus Christ was the Messiah, the Saviour of the world. Compare Matt. xxi. 33-44; Rom. ix. 32.

PARAGRAPH THIRTEENTH.

"He redeems some from bondage, and remands others for the judgment of the great day.

Deliver him from going down to the pit: I have found a ransom. Job xxxiii. 24.	Yet thou shalt be brought down to hell to the sides of the pit. Isaiah xiv. 15.
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By the blood of thy covenant I have sent forth thy prisoners out of the pit. Zech. ix. 11.	To whom is reserved the mist of darkness for ever. 2 Peter ii. 17.
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AND HE GIVETH NO ACCOUNT OF THE MATTER."

Your proof taken from Job, if it refers at all to spiritual redemption, positively asserts the doctrine of universal salvation, the nominative being the universal term MAN. See the verses going before.

The quotation from Zechariah is part of an address to Jerusalem, see v. 9, 10; and if it asserts what you

say it does, it proves that none but the inhabitants of that city, or those of the Jewish nation are benefited by the decrees. Narrow as are your views of God's mercy, I am inclined to think that you are hardly prepared for this restriction. You must be careful, or in your zeal to carry your point, you will really, I fear, prove too much, namely, that *you* are one of the proscribed: unless you introduce a new element into that unique production of yours, called the "Lost Found," and show by a concatenation of ancestry, that you are a veritable son of Abraham.

The Scripture from Isaiah refers to Nebuchadnezzar, as a reference to the context will certify, whom God would punish for his oppression and general wickedness; and consequently proves nothing peculiar. That from Peter refers to the false prophets who denied the Lord that *bought* them (v. 1); who had forsaken the right way (v. 15); escaped the pollutions of the world (v. 20); had known the way of righteousness (v. 21), but they had backslidden (v. 22). How do these predicates agree with your scheme of election and reprobation?

PARAGRAPH FOURTEENTH.

"He regenerates some by his Spirit, and righteously rejects others.

Which were born, not of blood nor of the will of the flesh, nor of the will of man but of God. John i. 13.	That which beareth thorns and briars is rejected, and is nigh unto cursing, whose end is to be burned. Heb. vi. 8.
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AND HE GIVETH NO ACCOUNT OF THE MATTER."

Whom did he regenerate? The elect? No, as many as received him (John i. 11, 12); and this is an act optional with man. The passage in Hebrews refers to the destruction of Jerusalem and the polity of the Jews, civil and ecclesiastical. Please collate this with the history of the barren fig tree, which refers to the Jewish nation, and with Isaiah y. 1-7. "A certain

man had a fig tree planted in his vineyard ; and he came and sought fruit thereon and found none. Then said he to the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none : cut it down, why cumbereth it the ground ? And he answering said unto him, Lord, let it alone this year also, till I shall dig about it and dung it. (Had you been there you would have said, "digging about it and dunging it will do it no good, it's fast in the fetters of God's law.") And if it bear fruit, well : and if not, then after that thou shalt cut it down" (Luke xiii. 6-9). I hope you will give yourself the trouble to read the other passage referred to, namely, Isaiah v. 1-7. I ask you, what unconditional fatality had befallen the fig tree, or the vineyard ? Because the fig tree brought forth not, it was cut down, and because the vineyard, though God looked for it to bring forth grapes, brought forth *wild* grapes, it was laid waste and trodden down. Isaiah v. 4, 5.

That to which the Apostle refers, is "rejected nigh unto cursing," and destined to be "burned," because it bore "briars" and "thorns," (Heb. vi. 8, which is the text you quote). Especially compare this with the 6th verse of the beforementioned chapter (Isaiah v.), and I have no doubt that you will see them in the relation of prediction and fulfilment.

PARAGRAPH FIFTEENTH.

"He calls some by the Gospel, and censures others by the law.

He called you by our gospel Did not Moses give you the to the obtaining of the glory of law, and yet none of you keep our Lord Jesus Christ. 2 Thes. eth the law. John vii. 19. ii. 14.

AND HE GIVETH NO ACCOUNT OF THE MATTER."

The passage in Thessalonians I have noticed before ; that in John speaks of some captious Jews, and is so utterly aimless as used by you, that I really cannot condescend to notice it any further.

PARAGRAPH SIXTEENTH.

"He brings some to heaven, and banishes others to hell."

Some shall awake to everlasting life.

He will gather his wheat into his garner.

The righteous shall go into life eternal.

Then shall the King say unto them on his right hand, come ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world. Matt. xxv. 34.

Some shall awake to everlasting shame and contempt. Dan. xii. 2.

He will burn up the chaff with unquenchable fire. Matt. iii. 12.

The wicked shall go away into everlasting punishment. Matt. xxv. 46.

Then shall he say also to them on his left hand, depart from me ye cursed, into everlasting fire, prepared for the devil and his angels. Matt. xxv. 41.

So I believe, the punishment denounced will follow as the penalty of a certain line of conduct. When you have shown wherein the verses above quoted subserve your hyper views on election and reprobation, it will be time enough for me to answer.

PARAGRAPH SEVENTEENTH.

"He saved a world by the flood," (no, my friend, by the ark, at least Paul says so (Heb. xi. 7), and so does common sense), "and destroyed a world in the flood. The fountains of the great deep bore Noah and his *little* world heavenward," (yes, just as the legs of the tourist bear him thitherward as he ascends the Alps or Appenines—he gets higher up in the air than he was when at the base of those hills,*) "and the *great* world hellward;" (charity hopes not, perhaps some who were drowned in the flood prayed as they saw the waters approach them, and obtained the mercy of God—the salvation of the soul.) "The righteous in the ark ascended to the mount of communion with God, the wicked descended into hell, and he giveth no account of the

* If the fountains of the great deep bore Noah and his family heavenward as they rose on them, where were they borne when the waters were assuaged?

matter." (Question, but more on this shortly.)

PARAGRAPH EIGHTEENTH.

"He saved a nation through the sea, and destroyed a nation (only Pharoah and his host, not the entire nation) in the sea. The sea receded from Israel, and rolled back again upon Egypt. Exod. xiv. And he giveth no account of the matter." Were all saved eternally who passed through the sea dryshod? How pertinent! If you had said he drowned a number of people in the ill-fated President which some years ago is supposed to have sunk in the Atlantic, and saved others in the Europa in her last voyage to or from America, you would have been quite as relevant, about as profound, and more truthful.

PARAGRAPH NINETEENTH.

"He saved his children in the fire, and consumed their enemies by the fire. Dan. iii." (And what of that?) "And he giveth no account of the matter."

PARAGRAPH TWENTIETH.

"He saved a thief as a Saviour and damned a thief as a just God." (And why? I will answer shortly.) "And he giveth no account of the matter."

I do not see what bearing your last four paragraphs have on the question at issue.

I take serious exception to the phrase, "AND HE GIVETH NO ACCOUNT OF THE MATTER," (as you apply it,) which you use so repeatedly.

I select at random two instances. First, your 17th paragraph. After giving us a little rhetoric in describing the event to which you refer, you supplement your observations with, "And he giveth no account of his matters"; and to prove your assertion you point us to Gen. vii. Now on turning to the 6th and 7th chapters, I find that God enters into a vindication of his conduct in bringing upon the old world the flood of waters, and at the same time, saving Noah and his family in the ark, see chap. vi. v. 1, 2, 4, 5, 12, 13; and vii. v. 1. Moreover, Peter in the New Testament informs us that the "*longsuffering* of God waited in the days of Noah," 1 Epis. ch. 3, v. 20.

For what? We will allow the writer to explain himself—The Lord is not slack concerning his promise, as some men count slackness; but is *longsuffering* to usward, not willing that any should perish, but that all should come to repentance," 2 Pet. iii. 9; "And account that the *longsuffering* of our Lord is salvation, v. 15. Secondly, your 20th paragraph. Here you say, "He saved a thief as a Saviour, and damned a thief as a just God. And he giveth no account of his matters." The thief that was saved became penitent and prayed for mercy, the other continued impenitent and was therefore lost. Luke xxiii. 39-43. Analagous observations may be made on most of the other parts of your sermon, where this pet sentence is found. So far from not giving an account of his matters, the Divine Being enters into particular explanations, and assigns the causes of the exercise of his goodness and severity. Your statement, therefore, is not truthful. Indeed, you bear false witness against God.

You are so jealous for the Sovereignty of God that you really push it into tyranny. Gibbon tells us that when Persia was governed by the decendants of Sefi, a race of princes, whose wanton cruelty often stained their divan, their table, and their bed with the blood of their favorites, that there is a saying, recorded of a young nobleman, that he never departed from the Sultan's presence, without satisfying himself that his head was on his shoulders. Doubtless, if a friend, or the friends of the victims doomed to death respectfully asked a reason for the decree he would be answered thus,—"The Sultan is sovereign, and he has a right, a supreme right, to dispose of his serfs as his supreme highness, in the plenitude of his power, pleases. . In a short sentence, he giveth no account of his matters; therefore you have no right to ask; and repeat your insolence, and *you* shall be subjected to a similar fate." Such is a veritable adumbration of your ideas of the sovereignty of God. I know that you would rather be an Englishman living under the mild sway of our good queen Victoria, than a Persian serf placed at the absolute disposal of the tyrant on the throne.

I aver I do not see the slightest difference between your representations of the divine sovereignty and the rankest tyranny.

The Divine Being submits his conduct to human inspection, and asks for the verdict of unprejudiced reason, —“ Judge between me and my vineyard,” &c., Isa. v. 3; “ That thou (God) mightest be *justified* when thou speakest, and be *clear* when thou *judgest*,” Psa. li. 4. And we find Paul applying the last cited passage in quotation, to the conduct of God in casting away the Jews. Rom. iii. 4. This is a general principle in God’s administration. That the sovereignty of God is a scriptural doctrine, is true; but that your notions of it are so does not infallibly follow. “ As existence, under all circumstances in which to exist is better upon the whole than not to exist, leaves the creature no claim to have been otherwise than it is made; and that as God has a sovereign right to make one being an archangel and another an insect, so that ‘ the thing formed ’ may not say ‘ to him that formed it, Why hast thou made me thus?’ it could deserve nothing before creation, its being not having commenced, and all that it is and has, is, therefore, a boon conferred; and in matters of grace, no axiom can be more clear, than that he who gratuitously bestows has the right ‘ to do what he will with his own.’ But every creature having been formed without any consent of its own, if it be innocent of offence, either from the rectitude of its nature or from a natural incapacity of offending, as not being a moral agent, appears to have a claim, in natural right, upon exemption from such pains and sufferings as would render existence a worse condition than never to have been called out of nothing. For as a benevolent being, which God is acknowledged to be, cannot make a creature with such an intention and contrivance, that, by its very constitution, it must necessarily be wholly miserable; and we see in this, that his sovereignty is regulated by his goodness as to the commencement of the existence of sentient creatures; so, from the mo-

ment they begin to be, the government of God over them commences, and sovereignty in *government* necessarily grounds itself upon the principles of equity and justice, and 'the Judge of the whole earth' *must* and *will* 'do right.' "

Your notions go to show that "the mainspring of God's leading dispensation is a display or power—a most unworthy representation of the Divine Being. The Bible teaches us that he worketh all things after the *counsel* of his own will, a collocation of words, which sufficiently shows that not blind will, but will subject to "*counsel*" is the SOVEREIGN WILL which governs the world."

You have stood before the Sovereignty of God until its rays have dazzled you, and in your confusion, instead of representing, you have caricatured the doctrine.

A word, if you please, on that "ugly" term *Predestination*. The word "proorizo," from *pro*, before, and *orizo*, I define, finish, bound, or terminate, means to determine beforehand. What, theologically? that A. B. shall be elected unto faith and obedience? No, but that *believers* shall inherit eternal life. "Faith and obedience are not mentioned in any passage as the *end* of predestination, except in Ephes. i., where the predestination of the Gentile Ephesians to the privileges of Christianity, not to the certainty of individual salvation, is spoken of."

If there be a man living whose salvation is impossible, a proscribed reprobate, in the day of judgment, when the world will be judged in *righteousness*, he will have a reason why law should not take its course in his case, and a good one too. Can the gracious God

Consign an unborn soul to hell ;
Or damn it from its mother's womb ?

Waiting to hear you sound a retreat, or beat to arms,
and quite prepared for either,

I am, yours respectfully,

PHILIP PUGH.

LETTER II.

To the REV. SAMUEL COZENS, *Baptist Minister of
Little London, Willenhall.*

SIR,

Your "*John Wesley, the Papa of British Rome, and Philip Pugh, the Modern Pelagius, weighed in the Balances of Eternal Truth and found wanting; or Mr. Pugh answered,*" &c., was put into my hand between three and four o'clock on Tuesday, October 5th, on my return home, fatigued after a journey of four days' absence. Having taken a hasty glance through its pages, I exclaimed, "Why this is chaos itself; and creation in its primordial state was not more confused than is this tractate." Without form and void, and darkness was upon the face of (your pages) the deep.

Before the seas and this terrestrial ball,
And heaven's high canopy that covers all,
One was the face of nature, if a face;
Rather a rude and indigested mass;
A lifeless lump, unfashioned and unframed,
Of jarring seeds, and justly Chaos named.

Notwithstanding the heterogeneousness of the mass of material thus collected, before the dawn of the 6th I had assimilated and assorted the mass; or, to change the figure, I had reconnoitred your position completely, and in early morn I am disposing of my forces to receive your attack.

Perhaps you will allow me to settle a preliminary or two in the outset.

Something has seriously disturbed you, as the animus of your pamphlet will show. Is it the stern logic and philological accuracy of my letter? My dear sir, I advise you to be good-tempered, or the public will begin to suspect that the day is going against you. Do not call foul names nor impugn the motives of your antagonist. These will prove nothing. If we are a little jocose occasionally to relieve the sombre pages of our syllogisms, let us not scold and be petulant. If I controvert with you for twenty years, I will not abuse you, nor nickname you, nor question your intention; but will rather treat you as a gentleman and a Christian minister. I ask the same urbanity and courtesy from you; but, if denied, I and my friends must in some way bind you to keep the peace, or require that you demean yourself as a Christian citizen. Just review this part of your rejoinder. You call Mr. Wesley a wandering star, a well without water, a dumb dog, a duty dauber, a double deceiver, a robber of the Redeemer's rights, a mental murderer, a blind watchman; and you assert, that if he died as he lived, in enmity against the truth and people of God, and in league with hell, he is lost in the blackness of darkness for ever. You call me, Philip Pugh, the modern Pelagius. You refuse to "*append*" to my name the term "reverend," I being unworthy of it. I am much obliged to you for not *appending* that epithet to my name, for then it would have stood thus, Philip Pugh Reverend: my friends would hardly have known me with that very important augment in that position. I *prefixed* that designation to your name; I never thought of appending it; but then, you have some queer thoughts. You call me a hypocrite in the professing church, an infidel, and a veritable agent of darkness. You may think this conduct manly, bold, valiant for the truth; but a prudent public will judge otherwise. You are exceedingly illiberal in your judgments on those who have the misfortune to differ

from you, as the many fulminations of your pamphlet will demonstrate. Had you been present, you would have been one of the first to have said, "Master, we saw one casting out devils in thy name, and we forbade him because he followed not with us." You know the rebuke that *that* disciple met with. Admitting that I and those who think with me are in theological error, as you say we are, how narrow and proscribing your language compared with that of Paul in 1 Cor. iii. 11—15: "For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation, gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss; *but he himself shall be saved*, yet so as by fire." You place the essence of religion in theoretical faith; whereas the scriptures place it in a sincere heart producing works of piety. "Grace be with all them that love our Lord Jesus Christ in sincerity." Eph. v. 24.

In addressing myself more especially to the object of this letter, allow me to say, before I answer your new matter, I shall bring on the old balance. You have attempted in your rejoinder an answer to my "letter." Let us examine how. In my answer to your outlines, I objected to your strong paraphrase on the potter and his clay, which runs thus—"The eternal potter hath power over the same lump (of fallen humanity) to make one vessel unto honour,—(to everlasting honour and happiness) and another unto dishonour,—to everlasting shame and contempt." And then you ask me to show if Rom. ix. 21 and 22, (it ought to have been 22 and 23,) which read thus, will not bear you out, "What if God, willing to show his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to des-

truction: and that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory." I answer, the vessels of wrath fitted to destruction are the Jews, and they only: hence the quotation from Osee (v. 25,) which speaks of their rejection as the peculiar people of God. Now sir, you yourself shall supply us with a comment as to how far they are vessels of wrath. "The rejection of the Jews;" "the falling away of the Jews;" "the breaking off;" "the casting away" of the Jews, must be taken in a *general* sense, and as directly regarding their religious institutions, national privileges, and *theocratical* constitution, which was broken up, and they dispersed abroad, and left without any religious order, national privileges, or theocracy. More than this the apostle does not intend in the cutting off and casting away of the Jews," (pages 21 and 22 of your Rejoinder.) I accept of your explanation; consequently your paraphrase "*everlasting shame and contempt*" is too strong. Then it is evident that the *destruction* mentioned refers to the awful catastrophe which overtook the Jewish people and their polity, so often predicted by our Lord and his apostles in terms quite as strong as those in the text. Now, on your own showing, this event did not meddle with the salvability of one individual Jew. But admit your definition of the case in your "outlines," and then every Jew must be eternally destroyed. Your outlines contradict the history of the passage, and your own views put forth in your last production. I oblige you from the authority of the epistle (the Romans) and the rules of correct reasoning, to confine the maledictions, in debate, to the Jews as a nation. Perhaps it will be needful to notice the term "*fitted*." Grotius explains *katertismena* ("fitted," in our version,) to mean not "*fitted*," but "*fit*." "This use of the past participle for a verbal adjective is an idiom of not unfrequent use, and if borne in mind, will often solve great difficulties," (vide Bloomfield.) This destruction was self-procured, brought on by a long course of awful sins, the culmi-

nating point of which was the rejection of Christ and his gospel. I hope you will not have the temerity to say they were fitted by God, or you make that Divine Being the author of sin. If these vessels of wrath were unconditionally reprobated to damnation, how do you explain the term "*longsuffering*," as applied to these hapless wretches? "To say that their punishment was delayed to render it more conspicuous, after they have been left or given up by God, would be no impeachment of God's justice; but it is more consonant to the tenor of scripture to consider the '*long-suffering*' here mentioned as exercised previously to their being given up to the hardness of their hearts, like Pharaoh; and even after they were, in a rigid construction of just severity, '*fitted for destruction*,' the punishment being delayed to afford them still further opportunities for repentance. The barren fig tree, in our Lord's parable, was an emblem of the Jewish nation; and no one can deny that after our Lord had come for many years '*seeking fruit and finding none*,' this fruitless tree was '*fitted*' to be cut down; and yet it was endured with much longsuffering." "This view is also further supported by the import of the term '*longsuffering*,' and its use in the New Testament. Longsuffering is a mode of mercy, and the reason of its exercise is to be found in a merciful *intention*. Hence '*goodness and forbearance and longsuffering*' are united in another part of this epistle, when speaking of these very Jews, in a passage which may be considered as strictly parallel with that before us:—'*Or despisest thou the riches of his goodness and forbearance and longsuffering, not knowing that the goodness of God leadeth thee to repentance?* But after thy hardness and impenitent heart treasurest up to thyself wrath against the day of wrath, and revelation of the righteous judgment of God;' which '*wrath*' the longsuffering of God was exercised to prevent by leading thee '*to repentance*.'" By the vessels of mercy (*skeun eleous*) are meant persons who had accepted of Christ, whether Jews or Gentiles, as

opposed to the *skeun orges* (vessels of wrath.) The "glory" here mentioned is not to be interpreted of spiritual and eternal life, but as expressive of admission to the privileges of the Christian Church: the term being often made to express that sense. Their being *prepared afore* refers to God's intention to bring them into this blessed estate frequently predicted and promised by the prophets.

As to "*eis timen*," and "*eis atimian*," not being opposites but comparatives, I refer you to Dr. Bloomfield's note on the passage. The doctor, than whom few are better qualified to pronounce an opinion on New Testament philology, observes, "'*eis timen*,' and '*eis atimian*,' are to be taken *comparatè*, for more or less honourable uses: comp. Wisd. xv. 7, a passage evidently formed on that of Jerem. xviii. 4—6." Your paraphrase is too strong, even you being witness. You tell me there is a vast amount of ambiguity (as well as infidelity) in my second paragraph. Your observations are, "I shall take the liberty of subjoining another paraphrase by way of argumentation; but before I do so, let me just observe, that there is neither 'logic nor philology' in your substituting the word *nation* for *children*;" and you ask me how the word *nation* will comport with the Divine statement; "It was said unto her, the elder shall serve the younger." I answer, very well. "Two *nations* (*Goyim*, noun mas. pl. form of *Goy*, meaning a nation. The word never means children) are in thy womb, and two manner of *people* (*leummim*, a noun mas. plural of *leom*, signifying a people, never a child or children) shall be separated from thy bowels; and the one *people* shall be stronger than the other *people*; and the *elder* (nation, people) shall serve the younger." Gen. xxv. 23. I repeat, children is not in the text; hence our translators have very properly put the word (children) in italics in Rom. ix. 11. You stand convicted of gross ignorance or inattention to the passage in dispute. I think I have got logic, philology, and scripture on my side.

You ask, "did not 'the elder (child, I suppose? You have no business with the word, as the above criticism will demonstrate) serve the younger,' when he sold him his primogenitorship, Gen. xxv. 29—34; and did he not receive the blessing as the primogeniture? Gen. xxvii." I answer, *No*. Esau did not serve him in those instances. Esau was wickedly deceived and imposed upon by Jacob in those two instances: actions which God and every good man must reprobate. Are you prepared to defend Jacob's cruelty and deceptions? Mind, or you will show yourself an antinomian. You further enquire, "If Jacob was not loved and Esau hated, how was it the Lord appeared to Jacob—communed with Jacob—and blessed Jacob; and never appeared to Esau—never communed with Esau—never blessed Esau?" I answer, Jacob being one of the Messiah's progenitors, his history is brought prominently out in the Old Testament. Your saying, that he never appeared to Esau, is perfectly gratuitous. By your method of logic we could prove some most improbable things.

In my letter to you I stated that the election of Jacob and the reprobation of Esau were not individual but national. You rejoin, "O sir, you have declared more reprobation in this one instance than was ever yet preached. You affirm that this is *election*, 'not individual election,' but national." (I think you are in a verbal mist in the last part: it is not very well expressed.) "Then, sir, you send them to hell by the nation." Stop, Mr. Cozens, you are going too fast. Look on page 5 of my letter, and you will find the following assertion:—"This election did not involve *eternal* consequences, for many of Jacob's posterity were wicked and are cast away, Rom. xi. 15; broken off (17;) fallen (22;) while we charitably hope that some of the children of Esau partook of the faith of Christ." You have palpably misrepresented my argument, I hope unintentionally.

Your queries on page 21 have nothing to do with

the argument. I state again that the election of the Jews was to spiritual privileges (of course they had temporal ones as well,) and refer you to Rom. ix. 4, 5, for a summary of them: "Who are Israelites; to whom *pertaineth* the *adoption*, and the *glory*, and the covenants, and the *giving* of the *law*, and the *service* of *God*, and the *promises*. Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen." Here you join issue with me when you say, "The Israelites as a NATION were never chosen to 'spiritual privileges.'" "Their inheritance was an *earthly* one, (Canaan;) their blessings were *temporal* ones, (Deut. xxviii.); their priest [I should have said priesthood. Which priest do you mean?] was a *sinful one*; their mercy-seat was a *material* one—a visible one; their ordinances were carnal; their ablutions did not affect the soul. Heb. ix. 9, 10." I admit that their inheritance, viz. Canaan, was an earthly inheritance. You say their blessings were temporal ones, and refer us to Deut. xxviii. Had they no spiritual ones? The chapter quoted does not say they had not. It perhaps was not convenient for you to go on to chap. xxx. 11—14; compare Rom. x. 6—8. (I beg the reader to consult the scriptures here mentioned.) Is the righteousness which is of faith a temporal blessing? Are the glory, the covenants, (Jer. xxxi. 31—34,) the giving of the law, &c., (which is holy, just, and good,) not spiritual blessings? See also verses 19, 20 (Deut. xxx.) Are life, cleaving to the Lord, and obeying the Lord, temporal matters? "Their priest (priesthood) was a sinful one." Admitted—but is the Christian ministry of this country not a spiritual privilege conferred upon the people, merely because the ministers are sinful men? You had better not enforce this, or you may receive a notice to quit Little London. "Their mercy-seat was a material one;" but were there no spiritual privileges connected therewith? See Ex. xxv. 21, 22.

On page 22 you offer me a few quotations taken

from Rom. xi. I promise you they shall have my best attention. The first is verse 2, "*God hath not CAST away his people whom he did foreknow.*" *Ne aposato* (not cast away.) The words are very strong, meaning *final* and *eternal* rejection. God hath not *thus* cast away his people, or how would it fare with me, for I also am an Israelite, of the seed of Abraham, (this defines what the apostle means by *his people*,) of the tribe of Benjamin, verse 1. The reasoning of the apostle is this: My acceptance with God is proof that the seed of Abraham is not finally and eternally cast away. Now in verse 15, the apostle says they are CAST away (*apobole.*) Compare verses 2 and 15 in the English version, and we have an apparent contradiction; but in the original this discrepancy vanishes. God hath not cast away, verse 2 (*aposato.*) For if the casting (*apobole*) away, &c., verse 15 (of the same people.) The plain reader will see that the apostle uses two different words in these verses. The first meaning totally and for ever; the second referring to the forfeiture of their religious privileges. Why does the apostle vary his phraseology, unless on the ground of his referring to two different things?

The second is verse 5: "Even so then at this present time also there is a remnant according to the election of grace." Here the apostle proves that God hath not eternally and universally cast away his people—that is, the Israelites; as a remnant of them have submitted to Christ and are saved: a proof that all may. The 5th verse is a mere continuation and amplification of the argument in verses 1, 2; as in those verses the apostle proved that Israel was not totally and for ever cast away, from the fact of his own election, who himself was an Israelite; so in this (verse 5) he adds another proof from the fact that numbers of their countrymen were elected. A time is coming when Israel (a term placed in opposition to election in the argument, verse 7: I beg the reader to note this particularly,) which did not obtain that

which he sought for, (verse 7,) shall be saved, (verse 26.) How is this, my friend, that more than the elect are to find salvation? Compare verses 7 and 26.

Thirdly, "Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded," verse 7. What was it that the collective people of Israel sought? namely, Justification and acceptance with God on the ground of merit, ch. x. 3. To be consistent with your decretal hypothesis, which Calvin himself calls horribly awful, Israel that did not obtain were reprobates. Will you be kind enough to inform me why Paul prayed for the salvation of these reprobates? chap. x. 1. Again, we are taught that the reason they did not obtain that after which they sought, that is, Justification, was, that they sought it not by faith, but by the works of the law: "For I bear them (Israel that did not obtain) record that they have a zeal of God, but not according to knowledge: for they, being ignorant of God's righteousness, and going about to establish their own righteousness, have not SUBMITTED (here in this one word we have the cause of Israel's failure) themselves unto the righteousness of God. For if thou (reprobate Israel) shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God raised him from the dead, THOU SHALT BE SAVED. But to Israel he saith, All day long I have stretched forth my hands (of course to save them) unto a disobedient and gainsaying people," chap. x. 2, 3, 9, 21. Again, "But Israel which followed after the law of righteousness, hath not attained to the law of righteousness. Wherefore? (why) *because they sought it not by faith, but as it were by the works of the law.*" The reader will see the nature of the decree which excluded them—very different from the horrible decree of Calvin. Plainly, if they had sought these blessings by faith, they would have obtained them. The exercise of faith is optional with man. "Preach the gospel

to *every creature*, and he that believeth and is baptized shall be saved, and he that believeth not shall be damned." Compare the foregoing with Rom. x. 17: "So then faith cometh by hearing, and hearing by the word of God." The sum of the above quotations is this: Preach my gospel to every creature; that as faith cometh by hearing, every creature may hear, believe, and be saved. "The election hath obtained," namely, that portion of the Jewish people or Israel who had believed in Christ, and, renouncing all dependance on the law, had sacrificed all at the foot of the cross. The election (a term denoting believers in Christ Jesus) are cautioned against a certain line of conduct by which they may become non-elect: "Well, because of *unbelief*, they (the reprobate Israelites) were broken off, and thou (the election) standest by faith, (not by a predetermining decree.) Be not high-minded, but fear. (The inevitable deduction from your creed is, "no fear; Solomon is as safe in his seraglio as in the temple praying:") if God spared not the natural branches, take heed lest he also spare not thee. * * * If thou (the elect) continue in his goodness, otherwise thou also shalt be cut off," Rom. xi. 20—22. "The rest were blinded," Who? The rest of Israel that through unbelief did not obtain the election. Their being blinded was a judicial act for a long-continued abuse of the divine goodness: compare verse 8 with chap. x. 21. This blindness is not eternal, as you say the decrees are. These "rest" that were blinded shall have their blindness removed. "Blindness in part hath happened to Israel, until the fulness of the Gentiles come in, and so all Israel, (the blind part as well as the election) shall be saved," verses 25, 26. Paul refers to the same subject in 2 Cor. iii. 13—16: "And not as Moses, which put a vail over his face, that the children of Israel could not stedfastly look to the end of that which is abolished; but their minds were blinded: for until this day remaineth the same vail untaken away in the reading of the Old Testament; which vail is done away in Christ.

But even unto this day, when Moses is read, the veil is upon their hearts. Nevertheless when it *shall turn unto the Lord, the veil shall be taken away.*" Now here is a gordian knot for you. Observe, I will not allow you to cut it, and so escape the difficulty. Evidently the passage cannot bear what you wish to palm upon it.

I state again, without fear of successful contradiction, "that if by this passage (Rom. ix.) you can prove Pharoah was a reprobate, in the sense which I presume you attach to that term, by the same scripture I can prove that every Jew now upon the face of the earth is a reprobate; for the apostle adduces the rejection of this proud monarch to justify the judicial act God was about to do to the entire nation." If not, the apostle's illustration is foreign and his argument lame. Please to meet this, will you, by fair logic, and not place me at defiance by bombast?

You "seriously object" to my saying "God righteously rejected Pharoah *after* a long-continued abuse of mercy and forbearance." Well, did he reject him *before*?

You may place me in antagonism to the Holy Ghost, if you please, and ask me if I mean to lie to Him. I answer, *no*, emphatically *no*; but that Divine Being did not speak in English on the passage in question, (Exod. ix. 15, 16.) Please to show that Dr. Clarke's translation is unsound.

I have no objection to your comment on Jer. xviii. 7—10; but your admissions are fatal to your theory of the decrees of God.

You speak the truth on your 27th page; and, if you please, I will contrast it with other parts of your pamphlet.

TRUTH.

"Sin, and not Jehovah's decree, is the *procuring cause* of man's damnation. There is not a sinner in hell but would confess himself a *felo de se*—a self destroyer."

Rev. S. Cozens, page 27.

ERROR.

"He (God) never communed with Esau, he never blessed Esau, he never appeared to Esau. He hated Esau (we know what you mean by the term 'hated.') Pharoah is a reprobate. God hath in all ages given us examples of his free receiving some of mankind and rejecting others. How ill it sounds in the ears of a gospel-spirit to say that Judas was elected as well as Barnabas, and that Simon Magus was elected as well as Simon Peter; all which, a general election, which is the Arminian hypothesis, most necessarily asserteth. If election be general, under a *condition of believing*, then Pilate, Caiaphas, and Judas, if they will believe, in the death of Christ: but, if they believe, Christ shall not be crucified, for those are the very men appointed by my determinate counsel to put Christ to death." (B)

Pages 20, 22, 25, and 26, Rev. S. Cozen's pamphlet.

The above contrast is opposite as light and darkness, truth and error. How can Esau, whom God

(B) See Note 2 at the end of this Vol.

c2

never blessed, because he would not; Pharoah, who was a reprobate, (this language in your ~~mouth~~ means that being born he must eternally perish;) Pilate, Caiaphas, and Judas, who before they were born were predetermined to commit a sin which, on your own showing, for ever sealed their damnation. I ask, how can these individuals look upon themselves as self-destroyers? If man can no more perform good than a dead man can perform the functions (this is the amount of your reasoning in your pamphlet) of life. If man, as to his character and eternal destiny, is as passive as clay in the hands of the potter, where, I demand, is his responsibility? "Sin, and not Jehovah's decree, is the procuring cause of man's damnation;" but then, you say that every sin is decreed. I do not misrepresent you: mark your own words, "There can be no deed of wickedness that shall surpass that of crucifying the Son of God. And if the ACTS of his murderers were a part of the wise counsel of God, then, on the same principle, are we to suppose that *all events* are under his *direction*, and *are decreed by a purpose infinitely wise and good.*" (page 28.) Was Adam's sin an event? Is the birth of the reprobate an event? Now as sure as he was born he must perish; for, on your own showing, Christ never died for him; then, I say, that you teach that God created a portion of mankind that he might have the pleasure of damning them, a conclusion which you are anxious to avoid (page 13.) I defy you to do so from the premises you have laid down. I will force you to the precipice of this "horrible" climax, and throw you over with as little mercy as you sing the damnation of the reprobate.

Your observations on the reprobate's birthright are not satisfactory. You stated in your "outlines" that one reason of his damnation was, he had sold his birthright. When twitted on this unlucky blunder, you repeat, "*he has sold his birthright,*—"his paradisian birthright—his primitive perfection—his primeval power—his pristine perceptions—his practical prudence—his primordial possessions," (page 27.)

This is an argument that cuts two ways. It perhaps did not strike you that the elect have done the same things. I suppose you do not lay claim (you say you are one of the elect: you are very wise in this) to Adamic perfection any more than the reprobate; and if the loss of that be the cause of the destruction of the reprobate, by a parity of reason you must, with all the privileged few, be equally destroyed; for you have sold your birthright. Then, on your method of reasoning, none will be saved. Mind your logic, my friend.

But you are in theological error here. No man will be damned for what Adam lost in paradise (and in this you place the birthright of the reprobate for the loss of which he will be destroyed: compare your "outlines" with page 27 of your "John Wesley," &c.,) because none was a consenting party to the deed but Adam. "This is the condemnation, that *light is come into the world, and men love darkness rather than light, because their deeds are evil.*" John iii. 19.

With your very original plan of spiritualizing the Ark I am rather amused. I am inclined to think you have rather a fertile imagination for that sort of work. I have heard of your prodigious feats in this line some time ago. I really believe you might dispute with Origen himself for the palm of spiritual allegory. But who told you that the wood of the ark was imperishable? "The incorruptible gopher may denote the indestructible nature of Jesus Christ." !!!

You say (page 29) "The portion, sir (Jer. xxxi. 3,) was not cited to induce any one 'to suppose that the eternal election of the Jews is taught in this passage.'" No, I dare say not. But it was cited to prove the fiction of Calvinian election. In my remarks on this text, I showed by philology and history how utterly incompatible the quotation was with your favourite theory of election; and it seems with success, for you have given it up, and have fled from the Old to the New Testament. I promise you that I will follow you

into your last retreat with the torch of sound reason, philology, and scripture, and show at the same time that the gospel you teach and that of Jesus Christ are two things.

The first passage you quote is John xvii. 23, 24. You make it read thus: "Thou hast loved them AS thou hast loved me, and thou lovedst me BEFORE THE FOUNDATION OF THE WORLD." I ask why you make but one verse of the above words? You refer to John xvii. 24; whereas the words you quote are fragmentary parts of the 23rd and 24th verses, with an important part coming between the extremes thus cited, which gives the passage quite another complexion. It reads thus: "Thou hast loved them as thou hast loved me, (verse 23.) Father, I pray that they also, whom thou hast given me, be with me where I am; that they may behold my glory which thou hast given me: for thou lovedst me before the foundation of the world." (24.) The last clause is a reason why the Father should answer the prayer offered in the preceding portions of verse 24, and not as explanatory of the concluding part of the 23rd verse.

Moreover, the nominative to the "THEM" of the 23rd verse is "All that believe in me (Christ) through their (the apostles') word," verse 20. Now, we have before shown that the exercise of faith is purely optional with man, therefore you cannot press the sweet juice of election out of this passage for a "favourite few," "the dear people," as you would use those phrases. The ends of the earth may look and be saved.

Again, I think you lay too much stress on the particle AS, putting it as you do in large capitals. It cannot refer to the degree of love, but to kind. The Father's love to us (I should have said the elect, for you say that there are some whom he hates,) is not in the same degree as his love to Christ, neither are the lines perfectly parallel: compare verse 5.

Further, this love may be forfeited by sin and back-

sliding, and lost for ever; hence Jesus prays that they may be kept, (verse 11.) Why pray thus if secure by an eternal decree? One whom the Father gave him he lost, (verse 12.) "If a man *abide not* in me, he is cast forth as a branch and is withered; and men gather them, and cast them into the fire, and they are burned," chap. xv. 6. How unmeaning, if your final perseverance (which often means perseverance in sin) be correct! "Continue in my love," chap. xv. 9, which implies that they may not so continue "If ye keep my commandments ye shall abide in my love," chap. xv. 10. Here that state of grace is made conditional—made to depend on keeping the commandments of Jesus Christ. We read of some (2 Peter ii. 20, 21) who "turned from the holy commandment delivered unto them," and whose "latter end," in consequence, "is worse with them than the beginning." Now how inapposite the above scriptures on your hypothesis of "everlasting love." Perhaps you will tell us in your next why you use the Latin singular noun *terminus* when applied to God's love to his people, and the plural *termini* when applied to God's love to Christ. Are you aware that they are both pure Latin? *Terminus*, a bound, a limit, a border; *termini*, bounds, limits, borders. Why you should introduce the distinction I really do not know, unless in ignorance, thinking that *terminus* is English and *termini* Latin. I am inclined to think this is the real state of the matter, for the following reason. You use the Latin *datum* as opposite to *termini* when speaking of the love of God to Christ, and in speaking of the same affection for his people you anglicise *datum* into *date*, and, I suppose, as you think, *termini* into *terminus*. "Find the *datum* and *termini* of the Father's love to Christ, and you will find the *date* and the *terminus* of his love to his people"!!! When a man attempts to write fine language he should know what he is about.

Your second passage is John xiii. 1. Of this scripture you quote only, "Having loved his own which were in the world, he loved them *unto the end*." In

considering this citation, two clauses will need explanation, namely, "*his own*," and "unto the end." I presume we cannot accomplish this better than by reading the whole verse ; a practice I am very fond of when dealing with men who would detach and isolate for party purposes. The entire verse reads thus : "Now before the feast of the passover, when Jesus knew that his hour was come, that he should depart out of this world unto the Father, having loved *his own* which were in the world, he loved them *unto the end*." "His own" here evidently refers to his disciples ; this the clause, "*which were in the world*," amply proves. It cannot embrace the whole body of the elect, for I suppose they were not in the world then. "Unto the end," refers to his constant affection for them while he was with them : hence the phrase, "his hour was come that he should depart out of this world," explains what the evangelist means by the term "end ;" and he (Christ) proceeds to give them a practical proof of this by washing their feet, and praying for them as he approached his last agony. Besides, the writer is not proving doctrines, but relating historical facts. He speaks of an action past, not he *shall* love them, but he *loved* them. You will not take advantage of these remarks by saying that I teach that as Christ is removed from his people he does not love them. All that I say is, you cannot prove he does from the *passage in debate*. I admit the eternity of God's love to his people, conditionally ; but these conditions are fatal to your theory of that question. We will instance one : I believe that not only does God keep his people in that affection, but that they also keep themselves. Jude 21.

I still object to the sentence, "And leaves others in the lasting fetters of his eternal law." Let me examine the fresh texts you adduce from scripture to prove your point. The first is, "The law hath dominion over a man as long as he liveth." Rom. vii. 1. By the law in this passage the apostle evidently means the

Jewish ceremonial, which, while it lived had claims on the devotion of the Jews as a husband has claims on the devotion of his wife, (verses 2, 3;) but when the husband dies, the wife is loosed from the law of her husband, and may marry another man. "Wherefore, my brethren, ye also are become dead to the law by the body of Christ, that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God," verse 4. The doctrine of this passage is, that the law while it (*ephoson chronon ze*, namely, as long as it liveth) liveth (is in force) has dominion over a man, but the death of Christ has placed us under another dispensation. The plain reader will see by an examination of the passage that my exposition is the true one; indeed it will bear no other. Now, sir, the English of your writing is, "That the law which Paul says is dead, is not dead, for the reprobate is under it, and will be to all eternity." [Compare your outlines, paragraph 10, with page 30 of your "John Wesley," in that part where you quote Rom. vii. 1. Your phrase is, "And leaves others in the lasting fetters of his eternal law," (outlines paragraph 10;) and in your last work you try to support what you say by reference to Rom. vii. 1.] By this unnatural amalgamation you logically say, The reprobate must repeat the offering of Jewish sacrifices; the lives of his oxen, his sheep, his goats, and his birds, must be poured out to atone for him; he must be circumcised as a pledge that he is in the Abrahamic covenant; he must go through the various ablutions prescribed in the Jewish ritual; he must observe its meats and drinks, and fasts and festivals: in a word, he must bear that yoke which neither the Jews of Peter's day nor their fathers could bear. And not sufficient that he be thus plagued and tantalized in time, he shall go to the bottomless pit (for I suppose you will not admit him into heaven) to repeat these external acts; for he is "in the lasting fetters of God's eternal law," namely, Rom. vii. 1. Absurd as is the above, your two works really say it; and I defy you

or any other man logically to deny it. This is one specimen of the reliance the public ought to place on your "bristling pages."

Your second passage is Gal. iii. 10, "As many as are of the works of the law are under the law: for it is written, Cursed is every one that continueth not in ALL things written in the book of the law TO DO THEM." That is, as many as seek salvation by the works of the law refuse to come to Christ for salvation; consequently, by not taking refuge in the blood of Christ, and being unable to live up to the requirements of the law, they are under its maledictions. He (God) certainly does not leave the reprobate in the lasting fetters of the Mosaic law. This is little better than the last.

Your third passage is 1 Tim. i. 9, "Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient." Bishop Middleton paraphrases it thus: "Recollecting that neither the Mosaic nor any other law is directly against the just and good, but only against the lawless and disorderly." I am inclined to think that this passage in your hands smells a little of antinomianism. This text will not serve your purpose, as the apostle (and I suppose you will not put him among the proscribed) more than intimates that the law was once against himself (compare verse 13), and also that these "lawless and disobedient and ungodly," &c., (verses 9, 10), for whom the law was made, are interested in the death of Christ (verse 15)—he came into the world to save SINNERS—a classification mentioned in verse 9, for whom the law was made. "Howbeit (verse 16) for this cause I (the chief of sinners) obtained mercy, that in me *first* (*proto*, not *first* in order of time, but as chief or principal) Jesus Christ might show forth all longsuffering for a pattern to them which should hereafter believe on him to everlasting life."

Your fourth passage is, "The strength of sin is the law." I fear I have already bestowed on these quota-

tions more attention than they deserve, on account of their being so utterly aimless to the point in hand. To conclude, we will go, if you please, on a voyage of discovery to see what you originally meant by the "fettters of God's law." In paragraph 10 of your "Outlines" I read "He (God) leaves some in the lasting fettters of his eternal law;" and to support your assertion you immediately add, "The wicked shall do wickedly, and none of the wicked shall understand," Dan. xii. 10. Then this is the eternal law in whose lasting fettters they are left. Well, let us see how this law will read with the new texts you have supplied in your last work to prove your first position. "Cursed is every one that continueth not in all things written in the book of the law to do them:" that is, cursed is every one that continueth not in the law that "The wicked shall do wickedly, and none of the wicked shall understand." I do not misrepresent you. This is the law in which you say that some are left: stick to your text, we will have no shifting. Mark again,—“The strength of sin is the law;” that is, the strength of sin is, that “the wicked shall do wickedly, and none of the wicked shall understand.” Whether the reprobate be fast or not in the fettters of law, I have you in the fettters, and there I will hold you. *Logica parvi Londini!*

I happened to know, before you apprized me of it, that the word "shall" is consonant with biblical facts; but, I dispute its propriety in Dan. xii. 10. And now I will tell you, what I did not in my "First Letter," that the word "shall" is not in the Hebrew text, and it would be more consistent with the tenor of scripture to translate *vehirshiu* thus—(shall do wickedly, in our version)—“will do wickedly,” the hiphil form being often used in a declarative sense. You say, “Judas will, because he shall do wickedly.” No, Mr. Cozens, he shall, because he will. Admitting what you say, then God is the author of sin, and Judas was not a responsible being. Clinging to this darling word “shall” you say, “Mark the words, the unmistakeable

words of Jehovah,—‘Thou SHALT bruise his heel.’” I have perhaps “need to stop to tell you” that the word “shalt” is not even in this text. You print the word in capitals as if there were a corresponding word to it in the Hebrew text. *Teshupennu* is a future verb, in *Kal*, second person singular masculine, from the root *shuph*, to bruise, and the proper sign shall, or will, is included in the verb, the context and general spirit of God’s word determining which. I will give you, for your guidance in future, and for the information of the reader, the following philological canon: “In the Hebrew language the signs *doth, did, have, had, shall, will, may, can, might, would, should, could, ought, must, let*, are all included in one notation of a verb; many of them also in Greek; and in many places of our translation of the bible are to be taken one for another: the context, or analogy of faith, so requiring.” I have no objection to “shall,” nor even to the rendering of Gen. iii. 15 in our version, but when you parade a word in capitals, and usher it in with the pompous phrase, “Mark the words, the unmistakeable words of Jehovah.” you should be let know that you have no authority for so doing.

You find fault with my quoting “Let the wicked forsake his way,” &c., Isa. lv. 7, and you affirm that this is not an address to the dead in trespasses and in sins, and you accompany that assertion with a good deal of amplification on spiritual death, and you say that the context will show to whom the address was made. Let it be so. They were “spending their money for that which was not bread, and labouring for that which satisfied not” (verse 2); that is, they were following worldly objects to meet the high demand of their immortal nature. God promises that if they hearken to him, and eat that which is good, &c., “*their soul shall live*,” verses 2, 3. You say it was not an address to the dead in trespasses and sin. Will you be kind enough to say why God promised them life if they were not dead? You say they were *wicked* and *unrighteous* in their own apprehension. If I understand this

aright, you mean to say that they were not really so, or why do you use the phrase? And yet you say (page 31) that the persons spoken of are "sin-convicted and law-condemned sinners." I avow I do not understand you, nor do I think you properly understand yourself. As to the theory of the passage referring to the backslider, I have no particular objection to that gloss, but observe, the backslider may be deeper sunk in the stupefying influence of sin than he was before his conversion, and also in a more hopeless condition (2 Pet. ii. 20-22), even to forget that he was purged from his former sins. You add, "David in the Old, and the prodigal in the New Testament, will be [afford] the best exposition of the text." Then was it only in their apprehension that the one committed adultery and murder, and the other rambled from his father's house? And how do you reconcile your statement that the text was not addressed to the dead in trespasses and sins with the statement of the prodigal's father? "This thy brother was *dead* and is alive again; and was lost and is found," Luke xv. 32. One thing is quite evident, that you do not know what you are writing about.

Your observations on Ezek. xxxiii. 11, are every way unsatisfactory. They are as follow: "I suppose you will admit, that our present monarchess has no pleasure in the banishment of the felon—or in the death of the murderer, and yet she is PLEASED to banish the former and to take the life of the latter—and why is this? Because the punishment of the felon and the death of the murderer is [are] decreed." To make the above simile good, Her Majesty should have predestinated the felon to steal and the murderer to kill his fellow, as God has predestinated the reprobate to sin. Mind, this doctrine is taught in your pamphlet: "Judas will, because he shall do wickedly," and other places. Again, were the decrees that transported the felon, and hung the murderer, made after or before these persons committed the crimes for which they were punished? Your system says the decree first, and then the sin.

I wish you had favoured us with your "running comment" on Peter and Jude, and have shown us how the persons mentioned in Jude 4 could be condemned, in harmony with your views on election, after the Lord had bought them. When you favour us with it I shall expect my wish to be honoured.

You say, "I need not stop to inform you that the word *despotes* (Lord) is nowhere applied to Christ in the New Testament, but to the Father." No, you have no need to stop to tell me that, for I happen to know to the contrary: see 2 Pet. ii. 1; Jude 4. The doctrine of the Greek article obliges us to apply *despoten* in Jude 4 to Christ. If you dispute, I shall go fully into this question in my next.

To deny the benefit of the blood of Christ to the reprobate, and to fritter away the plain meaning of 2 Pet. ii. 1, you say, "it is no unusual thing with the inspired writers to speak of things not as they actually are, but according to the profession of the party;" and in proof of this sublime canon you refer to Matt. xiii. 12, and Luke viii. 18. For a complete refutation I refer you to Dr. Clarke's note on the latter passage. Let us however, before we dismiss this point, try the passage (2 Pet. ii. 1) by this law. "Even denying the Lord that bought them," namely, that seemed or professed to buy them. This gloss charges Christ with hypocrisy. We will try it in another way: "Even denying the Lord whom they (the *deniers*) professed had bought them." How they could deny and profess the Lord at one and the same time, I leave you to say. I have fairly got you on the horns of a dilemma, and there you shall writhe for a little.

You tell me I have taken too much liberty with the word *tetagmenoi* (Acts xiii. 48) in translating it "disposed," and in refutation you point me to our present version, to Wicklif, to Tyndale, to Cranmer, to Geneva and the authorised edition of 1611; to Rheims and the Vulgate Latin, for pre-ordained. I am happy that I can summon authorities equal to the names you have men-

tioned, who support me in my rendering, one of whom is the Rev. T. H. Horne, whom you have pronounced (page 33) to be "one of the most learned and celebrated scholars that St. John's College, Cambridge, ever knew." His remarks are as follow: "If Acts xiii. 48 had been translated according to the proper meaning of the word *tetagmenoi*, that verse would have run thus: *As many as were disposed for eternal life believed*; which rendering is not only faithful to the original, but also to the context and scope of the sacred historian, who is relating the effects or consequences of the preaching of the gospel to the Gentiles. For the Jews had contradicted Paul, and blasphemed, while the religious proselytes heard with profound attention, and cordially received the gospel he preached to them; the *former* were, through their own stubbornness, utterly indisposed to receive that gospel, while the latter, destitute of prejudice and prepossession, rejoiced to hear that the Gentiles were included in the covenant of salvation by Jesus Christ; and, therefore, in this good state, or disposition of mind, they believed. Such is the plain and obvious meaning deducible from the consideration of the context and scope of the passage in question; and that the rendering above given is strictly conformable to the original Greek is evident from the following considerations. In the first place, the word *tetagmenoi* is *not* the word generally used in the New Testament to denote fore-ordination, or an eternal decree, but the verbs *orizo* and *proorizo*, which exactly answer to the English words 'determine,' and 'pre-determine.' Further, Dr. Hammond remarks, the verb *tasso* or *tatto* (whence the participle *tetagmenoi*) and its compounds, are often employed in the sense of our military word 'tactics,' by which is meant whatever relates to the disposal or marshalling of troops (compare Luke vii. 8, and Rom. xiii. 1, *Gr.*), and hence, by analogy, it is applied to other things. Thus, in 1 Cor. xvi. 15, we read, 'They devoted (*etaxan*) themselves to the ministry of the saints.' See also 1 Macc. v. 27, and 2 Macc. xv. 20 (*Gr.*); and particularly Acts xx.

13, where we read that St. Paul went on foot to Assos, for so he was (*dietetagmenos*) disposed. Similar expressions are to be found in the Greek classic writers. But what confirms the preceding rendering of this text, is the fact that it was so translated in the Old Syriac, the most ancient of all the versions of the New Testament. This is of great moment; for that version was made at least four hundred years *before* the sense of this place was disputed by the different sects and parties of Christians." Mr. Horne further adds, "Dr. Hammond (on Acts xiii. 48) has cited and commented on several passages which we have not room to state. He (Dr. Hammond) renders the word *tetagmenoi* by *fitly disposed* and *qualified for*; Dr. Wall, by *fit to receive*; and Mr. Thompson, the learned North American translator of the Scriptures from the Greek, by *fitly disposed*. Wolfius (*cur Philol. in loc.*) considers the phrase *tetagmenos eis* as equivalent to *euthetos eis* (Luke ix, 62), in our version rendered *fit* (or more correctly, *rightly disposed*) for the kingdom of God. Dr. Whitby translates the word by *disposed*." (*Horne's Intro. vol. 2, pages 632-3.*) After what one of the "most learned and celebrated scholars St John's College, Cambridge, ever knew." I should think the meaning of *tetagmenoi* is for ever settled with you.

Your foot-note on John viii. 24, I still object to, unless taken in connection with the condition, "If ye believe not that I am he," which you surreptitiously suppressed. Of course, if the Jews persisted to the end of their lives in their sin of rejecting the Messiah, they must inevitably perish, but this catastrophe depended on this line of conduct. The simple rejection of Christ at Pilate's bar did not insure their perseverance in a course of sinful practice to the end of their lives. Hence Christ prayed for his murderers on the cross, "Father, forgive them; for they know not what they do." Why this prayer, if their damnation was sealed? And Peter (Acts ii. 36-39) offers these murderers pardon.

I still repeat my "pompous" demand, Who? That

is, who shall die in their sins? (John viii. 24.) You answer, "Those to whom the Redeemer said 'Whither I go, YE CANNOT COME,'" verse 22. Now if verse 22 will shut by necessity, or in virtue of an eternal decree, the pharisees from heaven, what will John xiii. 33—which reads thus—do to the elect as you would call them?—"Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews (chap. viii. 22) whither I go, *ye* cannot come, so NOW I SAY TO YOU." Plainly; if chap. viii. 22, will exclude the reprobate from the kingdom of heaven, chap. xiii. 33 will exclude the elect. The text cannot mean what you wish to extract from it.

Secondly,—You quote "*Ye are from BENEATH—Ye are of this world,*" verse 23. "*Ye are from beneath,*" meaning of this world. Compare Deut. iv. 39; xxxiii. 13; Isa. li. 6; iii. 31. The last two clauses of the verse (23) are exegetical of the first two: a mode of expression not uncommon with the sacred and other writers. If the persons in question were reprobates in your sense of that term, how could they believe in Christ? verse 30; how could Jesus say to them? "If ye continue in my word," &c., verse 31.

Thirdly,—"*Ye cannot hear my word,*" verse 43. "*Ou dunasthe* (cannot) are taken in a physical and moral sense, and as depending on the DISPOSITION or faculties of the mind, the degree of strength or skill, the nature and external circumstances of the case," &c. (*Vide Prof. Robinson sub. Dunamai.*) Then the *ou dunasthe* (cannot) is to be taken in the sense of moral inability arising from indisposition. Compare Gen. xxxvii. 4. "They (Joseph's brethren) could not (were not disposed) to speak peaceably to him." "And they (the Jews) cannot hearken (are not disposed); behold, the word of the Lord is to them a reproach; *they have no delight in it.*" Jer. vi. 10. The last clause will say why they could not hearken. Again, listen to verse 17: "Also I have *set watchmen over you, saying, Hearken* to the sound of the trumpet. But they (the

people referred to in verse 10, who could not hear) said, *we will not hearken.*"

As to the other passages you quote as pointing out the characters indicated in John viii. 24, I beg to say, they no more prove the Calvinian reprobation of these individuals than the following proves the reprobation of the elect, "We (the Ephesian Church) were by nature the *children of wrath*, even as others." Chap. ii. 2.

As to my misquotation of Matt. xxiii. 37, putting the pronoun "*you*" in the text instead of "*thy children*," I really can "give no account of the matter." It was not designedly done, as I do not see what I could gain by the substitution, nor do I see what advantage you can gain by the correction. I shall be quite prepared for *any* shuffle on this text.

On page 34 you contradict my conclusions under my thirteenth paragraph, and denominate them "indefensible, unscriptural, and untheological;" to which you append, "The words of Job does [do] not *assert* 'universal salvation.'" I did not say they did. My words are (First Letter, page 21) "Your proof taken from Job, *if it refer at all to spiritual redemption*, positively asserts the doctrine of universal salvation, the nominative being the universal term *MAN*. See the verses going before." You had pressed the passage (Job xxiii. 24) into your service to prove that "He (God) redeems *some* from bondage." I still adhere to every syllable of the above quotation from my "First Letter." Just clear your vision, will you? and refer the pronoun *him* to its nominative, namely, the universal term *man*. You may dogmatize as long as you please; you cannot persuade me and the plain reader out of a plain point of grammar.

For your prayer on page 34 I thank you, which runs thus: "May the Lord be pleased *to open your eyes, and lead you into the truth as it is in Jesus.*" Then you think your prayer *may* perchance change the eternal decrees of God concerning me. Now for a little common sense. If my condition be unalterably fixed from

eternity, why do you thus pray? It proves this much—taken in connection with your theory of election and reprobation—that you, whose compassion is but a ray from the infinite sun, may have more love for a poor sinful erring creature than the Eternal God, whose tender mercies are over all his works. This is the legitimate deduction, my friend, from your prayer. Another word or two, if you please. Who put the compassion which excited the prayer into your heart? the wicked one? no: is it of nature's growth? no: does it come from the "Father of lights"? yes: do you not feel the same compassion for every one that you do for me? of course you do, or you would not imitate Him who "wept over Jerusalem." Then why is that compassion there but to prompt you to save its object. I yet hope your heart is larger than your creed.

You tell us (page 34) that you have found the pearl of great price, the truth of God, &c., and then add "You may question it, but eternity will declare it." I, indeed, have no wish to question on such an important point. I would a thousand-fold rather believe all you say than question, fulminate, anathematize, and proscribe. If you hold your creed, erroneous as I deem it, with a sincere heart, I believe it perfectly compatible with the love of God. Our controversy, if I understand it, goes to enquire, What is truth? Not whether Philip Pugh has, or has not, a part or lot in this matter, or, whether he is "a veritable agent of darkness," nor, whether you have found what you say you have. If such be your state, I cordially congratulate you; and if I meet you in that happy place where all doubts will be resolved, all enigmas made plain, I hope to sing with you the honours of the rich, the free, the sovereign grace of God.

You talk of my impetuous boldness under my fourteenth paragraph, and you tell me that my words are impious and daring when I ask, in my observations on John i. 11-13 (you say John xi. 12) "whom did he regenerate? The elect? No, as many as received him,

and this is an act optional with man." Whatever you may say of my words, the passage under consideration says, that "as many as received him, to them gave he power to become the sons of God." As to this act (receiving Christ) being optional with man, I presume the phrases in verse 13 will not disprove it. All that the evangelist proves there is, that spiritual sonship does not come by ancestry, nor by any affinity or connexion with human descent, but by the goodness of God. Nor will Ezek. xxxvi. 26, 27, as these blessings are given on condition of obedience, and may be lost by disobedience; nor will Eph. ii. 1, prove that receiving Christ into the heart is not optional with man. It only shows that God is the efficient cause of man's spiritual resurrection. No Methodist denies this; and I challenge you to disprove what I say. Nor will James i. 17, 18; John iii.; Eph. iv. 24; Heb. iii. 1; Phil. iii. 14; 1 Pet. i. 3, 23; Tit. iii. 5: all of which you quote. In neither of the above scriptures is there a word about receiving Christ; and yet this is my argument. You seem to have a happy method of arguing in a circle, or, when it suits you, you fly off as at a tangent. If you please, I can refer to texts confirmatory of my "impious daring." "He came to his own, and his own" (I cannot but think if the phrase "his own," had occurred elsewhere in reference to the Church, you would have instantly converted it into a fulcrum on which to work the lever of election to lift the "dear people" up to heaven.) Well, but to the text, or point in hand—"He came unto his own, and his own received him not." John i. 11. Was this optional? He offered himself, but they would not have him. Do not say that he was hypocritical in the overture. Again, "Behold I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." Rev. iii. 20. "He that rejecteth me, (he cannot reject if he have never had the offer) and receiveth not my works," &c. John xii. 48.

You press the figure of spiritual death and birth too

far. They are not perfectly parallel with natural death and birth.

What do you mean by the threat, "As sure as your name is Philip Pugh you shall smart for thus denying the *Father*, the *Son*, and the Holy Ghost?" (page 35.) You say in a foot-note on page 15, "Such men as Wesley, Sellon, Clarke, and Pugh, (I am sure you have highly honoured me in putting me in such company,) would not have walked at large in the reign of Edward the Sixth. Arminianism was considered such a diabolical system in his days, that men were positively imprisoned for preaching the doctrine." Do you anticipate such times again? Is this the smarting that awaits me? What room you have given me to retort! In the days of Mary, who succeeded Edward the Sixth; Protestantism was considered such a diabolical system, that such men as Cranmer, Ridley, Hooper, and Latimer, were burnt at the stake. Again, What if you were to go to Florence, and openly teach your docretal system with all its adjuncts, you would perhaps be doomed to the galleys for three or four years, like poor Signor and Signora Madiari have been for reading the Bible and abjuring the Popish faith. If truth depended upon acts of councils and corporate bodies, and the will of a king and popular favour, where would Christianity have been at this day? You may congratulate yourself that you did not live in the days of Nero, Caligula, or Domitian, when blood and slaughter were the order of the day, and religion proscribed as a system of atheism. Or, if you think that royal edicts are the gage of orthodoxy, if you will vacate your pulpit at Little London, and take a trip to Madagascar as a missionary, you will perhaps wish yourself safe again in tolerant England.

You have fairly given up Heb. vi. 8, for you do not, or I cannot see it, mention it in your "Mr. Pugh Answered." You concede my exposition on Isa. v. and the barren fig tree, though in yielding you try to give a last blow by saying that my reasoning proves nothing against your proposition. Your proposition

as you call it, weighs as light as dust in the balances, unsupported by scriptural authority. I was careful to rob you of your quotation on which you based your proposition, and having done that I am satisfied. I know that God "righteously rejects others," but not as you would make us believe. Listen to the scriptural account of this matter: "Or despisest thou the riches of his goodness, and forbearance, and longsuffering; not knowing that the goodness of God leadeth thee to repentance? But after thy hardness and impenitent heart, treasurest up to thyself wrath against the day of wrath, and revelation of the righteous judgment of God, who will render to every man according to his deeds; to them who by patient continuance in well doing, seek for glory, and honour, and immortality, eternal life: but unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile; but glory, honour, and peace, to every man that worketh good; to the Jew first, and also to the Gentile: *"for there is no respect of persons with God."* Rom. ii. 4—11.

I am quite surprised at your trifling on the Ark. You inform me that my animadversions under paragraph 17 are "neither logical or [nor] scriptural;" and you express your sorrow at being obliged so repeatedly to contradict me. My observations in my "Letter" were jocosely given. Depend upon it, the serious parts of my work do not consist in such remarks as those under consideration; but as you have referred to them, and brought logic and scripture with you, I have so much respect for these important personages—that is, logic and scripture—that, I promise you, I will calmly review my ground; at the same time, you will allow me to take the dimensions of those gentlemen by their own measure. Well, what does logic say? Hark! gentle reader. "Is it not in the vessel by the water that the emigrant reaches the distant shores of Australia?" Yes, to be sure it is; and if Mr. Cozens had

said in his "outlines," (his former publication,) It was in the ark, by the waters of the flood that Noah and his family reached the top of Ararat, the sentence would have been perfectly correct, and the parallel good between that and the passage of the emigrant to Australia. But between Noah's salvation from the flood and an emigrant going to Australia, I see no kind of similitude, it is altogether another question. Saved by the flood from the flood!!! Well, what does scripture say? Hark again. "Paul says no such thing (that is, that Noah and his family were saved by the ark) but that he condemned the world by the ark." Wrong again, Mr. Cozens. He condemned the world by his *faith*, and the *preparing* the ark under the influence of that faith. Faith is the great subject of the chapter. He condemned the world by his faith and obedience, and good men may be said to do the same by their piety in this day. It would be hard to say how he condemned the world by the ark. You had better get out of the flood as soon as you can, or, I fear, you will drown; you have already had a good soaking. Paul says, "he (Noah) prepared an ark to the saving of his house;" that is, he and his house were saved by (through the agency of) the ark. I never heard any one dispute that Noah and his family were saved by the ark before, and I do not know whether the man who does so ought to be seriously reasoned with. Peter's *di hydatos*, in perfect keeping with the original, may be rendered "on the water," or through (out of) the water, and common sense coincides with this rendering.

I am glad to find that you have given up that utterly untrue statement, "*He giveth no account of his mutters.*" You now tell us he gave an historical account. Very good: the reasons for the exercise of goodness and severity are contained in that historic account. But, like the mariner who can stay on board no longer, as the ship is going down, you try to escape on a plank of the old, sinking vessel, by saying, "He (God) has not revealed the reason why Noah was the only one

that found grace in his sight," Gen. vi. 8. The grace refers to the salvation of Noah from the flood : compare verse 7. Now, sir, if you please, I will take you into chap. vii. 1, and give you the reason—"Come thou and all thy house into the ark, *for thee have I seen righteous before me in this generation.*" This flood question is a very unfortunate piece of business : you have got another wetting.

I deny your authority in confining 2 Pet. iii. 9 to the church, or, if you like the term better, the elect. It includes the scoffers in verse 3. Mark, "he is long-suffering to usward, not willing that any should perish, but that all should come to repentance." If exclusively applied to the elect, it admits the possibility of their perishing, which is fatal to the Calvinian decree ; besides, the text virtually says they had not repented, "but that all should come to repentance ;" whereas the elect (or church) were "sanctified," 1 Pet. i. 2 ; they were "begotten again," &c., verse 3 ; and had "obtained precious faith," 2 Pet. i. 1.

My author does not say "they (the beasts) have a claim of exemption from pain and suffering." But he says, "They appear to have a claim, in natural right, upon exemption from pains and suffering as would render existence a worse condition than never to have been called out of nothing." This is another instance of gross misrepresentation. You say, "In relation to man, you must first prove your author's *premises*, that he is 'INNOCENT OF OFFENCE ;' and when you have done so, we will admit the *equity of his claim.*" Observe, man was innocent of offence when you say the decree of damnation was made against him.

You ask "what counsel is the will of God subject to ?" I answer, God's actions are under the direction of counsel which is ever kind, gracious, and impartial. In Andrew Fuller's "*Gospel its own Witness*," page 194, Ed. 1801, we read "If we say, a way was opened by the death of Christ for the free and consistent exercise of mercy in all the methods which sovereign wis-

dom saw fit to adopt, perhaps we shall include every material idea which the scriptures give us of that important event." Your idea of God's sovereignty is, a display of irresponsible power, without reference to justice, and in many cases irrespective of mercy and goodness. Did not Her Majesty show her sovereignty in commuting the sentence of death passed upon O'Brien and his co-agitators, into perpetual banishment to a penal settlement. And when the Irish belligerent (O'Brien) objected through counsel to the commutation, and insisted that law should take its course, hoping to get a pardon by raising a legal difficulty, did she sacrifice her prerogative when she (her government) in the British senate made a declaration in favour of the exercise of mercy to the traitors? And were she to pardon, for a valid reason, those criminals and restore them to their homes, would she by that act lose any part of her authority? But, what if her Majesty were to issue a decree of extermination against a portion of the children who may be born in 1853, of a number of men, who may have committed murder in January of 1852? What would the people of England say to this Draconian law? Would it not shock our sense of justice? But, in vindication, Her Majesty says, "I am sovereign. I have power to do as I please. I have the army at my back to carry out my pleasure; and you must not question my prerogatives. These children were in the loins of their respective fathers when the murders were done, and being so many accomplices, they shall suffer the extreme penalty of the law." Such is your scheme of God's sovereignty. "Whence is it," says Calvin, "that the fall of Adam involves without remedy so many nations, with their *infant children*, in eternal death, unless because it so seemed good to Jehovah. I confess this is truly an *horrible decree*." (*decretum quidem horribile fateor*.) Cal. Inst. Lib. ii. cap. xxiii. § 7. This is your system. I charge it on you. You are anxious to avoid it. And when I brought, in my "First Letter," this conclusion on you, you call my language arrogant and blasphemous.

I return to the charge, if possible, with redoubled vigour. This is the legitimate deduction of the premises of your pamphlet, or they say nothing. On your system God does

Consign an unborn soul to hell,
And damn it from its mother's womb.

Why not be as honest as Calvin, the father of your creed, is, in the above extract. That great, and I believe, good, though mistaken, man says, "*decretum quidem horribile fateor*," (I confess this is truly an horrible decree.) In so saying, he said right. Ye mothers, on Mr. Cozen's hypothesis, the tender infant now suckling at your breast, and melting your heart by its innocent and appealing looks, and which was given you to train for the skies, may be a reprobate, doomed, without condition, before the foundation of the world, to perish. Do you love your babe? That love is a drop from the vast ocean of pure benevolence that exists in the bosom of your heavenly Father. Who taught you to love your child? God—because *He* loves it. Listen to the cheering accents of *His* voice who came to *show* the Father: "Suffer little children, and forbid them not, to come to me; for of such is the kingdom of heaven. And he laid his hands on them." Matt. xix. 14, 15.

Your reference to Her Majesty here (page 36) is most unfortunate. You generally bungle on similes, except they be very fanciful. The Queen has advisers, and yet she is a sovereign. Has she not a Privy Council? I do not intend by this to teach that God takes counsel of any one. I only wish to show that you have dragged Her Majesty into the question most awkwardly.

My observations on the predestination of Eph. i. are, "faith and obedience are not mentioned in any passage as the *end* of predestination, except Eph. i., where the predestination of the Gentile Ephesians to the privileges of Christianity, not to the certainty of individual salvation, is spoken of."

You quote Rom. viii. 29, 30, and seem to rely on the passage with a good deal of confidence. I ask, does the foreknowledge refer to persons, as such? no, or it would follow, on the Calvinian hypothesis, that the persons of reprobates were not foreknown. Consequently, on that showing, the knowledge of God is not infinite. Mark, the word *proegno* (foreknow) does not mean fore-approved, or loved, but simply to know before; "Those whom he foreknew would be such, *i.e.*, lovers of God, faithfully obedient to him, or such as would accept, and not reject, the gracious offers of salvation. Finally, of the two expressions, *proegno* (foreknow) and *proorizo* (predestinate,) the former is to be understood of *prescience* (foreknowledge) *of character*; the latter, of predetermination founded on such prescience. It is well remarked by Bishop Tomline, that 'those whom God foresaw would perform the conditions of the Christian covenant, may be said to be predestinated unto life; the only sense in which predestination is reconcileable with the attributes of God and the free agency of man.' The predestination, then, here spoken of, merely signifies God's purpose of making known the covenant of grace, and of bestowing eternal happiness upon those who make a right use of the means of grace." Eph. i. 11 has been explained before.

1 Pet. i. 2—4, speaks of elect persons who are kept by the power of God *through faith*. The words in italics are inconsistent with your theory of election. We have nothing to do with keeping ourselves. We are kept by virtue of an eternal decree. Perhaps you will have the kindness to inform me and the public why, if the election is safe and inviolate in all things these elect persons are exhorted to make their election (*bebaian*) sure? 2 Pet. i. 10.

I suppose you have given up 2 Thess. ii. 13, 14; 1 Thess. v. 9; Isa. xiv. 15; 2 Pet. ii. 17; Heb. vi. 8; John vii. 19; the whole of paragraphs 16, 19, and 20. So far as I remember, you do not mention them in your *reply* to me.

Having thus disposed of the balance, I now proceed to the other portions of your Rejoinder.

Your first eight pages, which you say were written on the 9th and 10th ult. (before my Letter was published) shall have my best attention. And I do not know that I can meet you better than by contrasting the hyper-Calvinistic view of imputed righteousness with the imputed righteousness of the New Testament, and then show you and the public, in his own words, what were Mr. Wesley's views on this question.

High Calvinists teach that Christ's righteousness is imputed to the elect as theirs, as if they themselves had been what he was, that is, fully and perfectly conformed to the law of God. In short, Christ so fully represented me, that his personal obedience to the law of God is accounted mine; hence the favourite phrase "Finished Salvation." In accordance with this view, Christ is regarded, and was treated, as really a sinner; not merely bearing the penalty of the sinner, but his sin and guilt, *de facto*. In a word, our sinfulness was completely transferred to him; and He, who was without spot, in whom the Father delighted—was regarded as a murderer, an adulterer, a thief, and as having committed every act of sin, whatever be its turpitude, that the elect to the end of time shall commit. I do not misrepresent this point, or what does Dr. Crisp mean by the following bold language? "Christ himself becomes the transgressor, in the room and stead of the person that had transgressed; so that, in respect of the reality of being a transgressor, Christ is as really the transgressor as the man that did commit it was, before he took it upon him." "To affirm," he says (Sermons edited by Dr. Gill, vol. i. page 438) "that the Lord laid upon Christ the *guilt* of sin, and not the *sin* itself, is directly contrary to scripture; for you have many testimonies affirming that the Lord lays sin upon him; what presumption, then, is it for a man to say, he lays on Christ the guilt, and not the *sin itself*." The doctor denies that he speaks figuratively in the above extracts.

Mark his words: "See how careful the Spirit of God is to take away all suspicion of a figure in the text," (he bare the sins of many,) p. 430. Here then is a complete transposition of character. Christ takes ours, and at the same time gives us his. This notion of imputed righteousness is the root of Antinomianism. [*Anti*, against, and *nomos*, the law. Antinomians, a people who say that they are not obligated to fulfil the moral law, because Christ did it for them.] As Antinomianism is the fruit of Calvinian imputation, it will not be extraneous to the question under consideration to collect testimonies from the writers of this school on this doctrine. Dr. Crisp says, "A believer may be assured of pardon as soon as he commits any sin, even adultery and murder.—Sins are but scare-crows and bug-bears to frighten ignorant children, but men of understanding see they are but counterfeit things." Dr. Crisp again, "From the time thy transgressions were laid upon Christ, thou ceasest to be a transgressor to the last hour of thy life; so that now thou art not an idolater, thou art not a thief, &c., thou art not a sinful person, whatsoever sin thou committest." Again, "God does no longer stand offended nor displeased, though a believer, after he is a believer, do sin often; except he will be offended where there is no cause to be offended, which is blasphemy to speak." Again, "It is thought that elect persons are in a damnable estate, in the time they walk in excess of riot. Let me speak freely to you, that the Lord has no more to lay to the charge of an elect person, yet in the height of iniquity, and in the excess of riot, and committing all the abominations that can be committed. There is no time but such a person is a child of God." It were easy to make a considerable pamphlet with like extracts; but we forbear, and content ourselves with testimonies of more modern date, to prove that the Antinomianism of the present day is substantially the same as that of Dr. Crisp. I am informed by a respectable Baptist minister, that on one occasion the "dear Mr. G—y" was preaching from 2 Cor. xii. 9,

"Most gladly, therefore will I rather glory in my infirmities, (*asthaneiais*, not *sin*,) that the power of Christ may rest upon me." The "dear old saint" commenced thus: "So do I, Paul; I have been drunk, and I glory in it;" and after enumerating some half-dozen sins of which he had been guilty, he reached a sort of climax by saying, "I have split several churches, Paul, and I glory in it, 'that the power of Christ may rest upon me.'" Now I contend, if the theory of Antinomian Imputed Righteousness be the doctrine of the New Testament, Mr. G. was right in the above unique exordium, according remarkably with another writer of the same school, who says, "All things shall work together for good, &c., and if all things, then their very sins and corruptions are included in the royal promise." Another of these "gospel spirits," who was an habitual drunkard, and withal very morose, and a tyrant in his family, one night—or rather early in the morning, for I believe the clock had tolled the departure of the twelfth hour—was seen struggling with his wife, who, poor woman, was trying to get him into his home, while he merrily sang, "My Jesus will not let me go." The following "*sweet morsel*" is taken from the "*Gospel Standard*," a publication which, I believe, you approve of. It is a part of the experience of one of these believers. "I am often found at my old tricks, for the devil lying in ambush, takes me unawares, *which causes me to sigh and cry out*, 'O wretched man that I am, who shall deliver me from the body of this death.' * * * I feel stubborn, rebellious, fretful, and my inward parts, as it were, already set on fire." He further adds, "That glory unspeakable shone with such heated fire on my soul that compelled me to cry out, Enough, enough, Lord, for I cannot live under it for five minutes." I will let the above speak for itself, and in the meantime I will treat you with another piece of Christian Biography, which substantially is one with the one immediately preceding. "I am sometimes as happy in the God of my salvation as it is possible for mortal to experience ;

and sometimes as miserable, as fallen nature, sin, and the devil can make me; and sometimes so much so, that I fear I shall lose my rationality, and be locked up in a mad-house." (*Rev. S. Cozens's "Lost Found,"* page 33.) On the first of these two extracts, I ask, where is Paul's new creature in whom old things are passed away? How contrary is this to "I am *often* found at my *old tricks*." Where is the Christian vigilance or watchfulness made imperative in the New Testament seen in the conduct of a man who allows the devil to fall upon him so repeatedly, unawares? He must be asleep: a spirit as opposite to real Christianity as Christ and Belial, truth and error, the temple of God to idols. On the second I forbear to indulge in extended remark; only allow me to say, that I could preach to you a better gospel than that you have received. My dear sir, assert your liberty in Christ. If the statements in Mr. Southall's last be correct (and I have no reason to doubt them, for "men do not gather grapes of thorns nor figs of thistles,") they must be very humiliating to you as a minister, and to your church, before the eyes of the Christian public. Do not retort by pointing to other churches, for there is an essential difference in the cases. Your doctrine leads to sin; and to be consistent with yourself, you must sanction those sins. Need I try to prove that the verdict of good men, common sense, and the New Testament, is against your notion of the Imputed Righteousness.

"Mr. T. (T. is an eminent minister of the gospel of thirty years' standing) Mr. T.," said a minister of religion, "which do you think is the viler system, hyper-Calvinism or Socinianism?" "Hyper-Calvinism, sir," said Mr. T., "is worse than Atheism; for to a man that acknowledges no law I would not lend sixpence." The great Robert Hall said, "Antinomianism [the child of imputed righteousness] is a monster that lives in the dark; bring the light to it and it vanishes." Mr. Wesley says, "The imputed righteousness of Christ is not scriptural; it is not necessary. It has

done immense hurt. It has encouraged men to work all uncleanness with greediness."

Common sense is equally opposed to this wicked dogma. Were it really taught in the New Testament, I, and thousands more, would doubt the authenticity of that book. Such a system could not proceed from God. It is not like Him.

The verdict of the New Testament, in unmistakeable language, is against it. "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived (it seems that Paul was troubled with this awful error :) neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such were some of you : but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." 1 Cor. vi. 9—11. "If ye live after the flesh, ye shall die : but if ye through the Spirit do mortify the deeds of the body, ye shall live." Rom. viii. 13. "The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity." 2 Tim. ii. 19. These are only a few : I could fill many pages with similar quotations.

Perhaps the reader will say, Does Mr. Cozens hold the foregoing notion of Imputed Righteousness? I answer, He does, or he is inconsistent with his system ; he does, or I do not understand many of his terms and phrases—too many to extract now, but they are not forgotten, nor will they be. He does, or why does he controvert with Mr. Wesley ; for it was against the above system that Mr. Wesley protests in those parts of his works which Mr. Cozens assails so violently. If Mr. Cozens has misunderstood Mr. Wesley, let him confess it, and then there is an end of this part of the controversy.

What is the New Testament doctrine of Imputed Righteousness? I shall merely indicate this without

enlargement, as I wish to introduce large extracts from Mr. Wesley, that *that* good man, though dead, may rebut by his own writings the vile aspersions you have sought to load him with.

The New Testament nowhere places our Justification in the personal righteousness of Christ, if by that be meant that he fulfilled moral duties for us ; in a word, that his holy and blameless life is transferred to us. Our justification is referred solely to the *death* and resurrection of Christ. Rom. iii. 25 ; v. 9. We receive the benefits and privileges of this death by faith. The passages adduced by you from scripture on this doctrine, I can easily explain, in perfect consistency with the opinions which Methodist churches hold on this question ; only, I think there is one that would rather puzzle me, that is, Gen. iii. 21. I cannot see that the fact of the Lord making coats of skins for Adam and his wife has anything to do with the point in debate. Indeed, I now tell you once for all, that in future I shall not notice such childish trifling.

My next step in the process will be to show you and the public what are Mr. Wesley's views on Imputed Righteousness, that the latter may judge whether you or that eminent minister of the Lord Jesus, speaks in accordance with Inspired Writ. The extracts are taken from a sermon preached by Mr. Wesley on Jer. xxiii. 6. Indeed the sermon is so good, and pertinent, and at the same time so conciliatory and Christian in spirit, that I shall give it entire.*

Mr. Wesley needs no panegyric from my pen. It were superfluous to attempt the task. The Christian church has honourably recorded his deeds, and his happy spirit cannot be chagrined by your puny vituperation, and his character is placed far beyond the reach of your poisoned arrows.

I find the doctrine of Calvinian election interspersed through the pages of your pamphlet, the truth of which

* In this edition the Sermon is suppressed. The reader, if he wish to consult it, is referred to Mr. Wesley's works.

you attempt to prove by quotations from scripture. To meet you on this ground I shall write a short discourse on the election taught in the New Testament, and also show how utterly incompatible your scheme of election is with the teachings of Inspired Writ. We have three kinds of election mentioned in the Word of God.

I. *Personal.* When an individual is chosen to do a special work: as Cyrus to rebuild the temple; the twelve apostles to preach the gospel. To the same import are the following passages quoted by you; the call of Abraham, Gen. xii. 1—3; Isa. li. 2; the choice of David to be king, 1 Sam. xvi. 1—12; Jeremiah's call to the prophetic office, Jer. i. 5, 6; the choice of Paul and Barnabas to a particular sphere of labour, Acts xiii. 2. This election did not insure the eternal salvation of the individuals implicated; hence Cyrus was an ignorant heathen, that knew not the hand that led him to conquest; Judas was one of the chosen disciples, but he fell; he with his companions was promised a throne, (Matt. xix. 28,) but he came short of it; and Paul admits the possibility of his own rejection, 1 Cor. ix. 27, *adocimos*, a cast-away.

II. *The choice of nations and large bodies of men to enjoy eminent privileges, and to carry out the designs of God.* Such was the election of the Jews, who are called the elect, the chosen, and the peculiar people of God. This species of election will explain other passages of scripture with which you have bestudded the pages of your pamphlet, to wit, Isa. xliii. 21; Mal. i. 2; Rom. ix. 13; 1 Sam. xii. 22, which reads thus, "The Lord will not forsake his people for his great name's sake; because it hath pleased the Lord to make you his people." Now, sir, if you will travel on with me to the 25th verse, you will see how this people may become non-elect, "But if ye shall still do wickedly, ye shall be consumed, both ye and your king." To this election belongs the choice of villages, cities, provinces, and nations, to the privileges of the Christian church.

III. The third kind of election is, *the choice of individuals to become the children of God*; as in the follow-

ing passage: "Many are called, but few are chosen." It is explained by our Lord to consist in coming out of the world, "I have chosen you out of the world;" and by Peter, to be sanctified by the Spirit. 1 Pet. i. 2.

"It follows, then, not only that election is an act of God done in *time*; but also that it is subsequent to the administration of the means of salvation. The 'calling' goes before the 'election'; the publication of the doctrine of 'the spirit' and the atonement, called by Peter, the 'sprinkling of the blood of Christ,' before that 'sanctification' through which they become 'the elect' of God. The doctrine of *eternal election* is thus brought down to its true meaning. Actual election cannot be eternal; for from eternity the elect were not actually chosen out of the world, and from eternity they could not be 'sanctified unto obedience.' The phrases 'eternal election,' and 'eternal decree of election,' so often in the lips of Calvinists, can in common sense therefore mean only an eternal purpose to elect; or a *purpose* formed in *eternity*, to elect, or choose out of the world, and sanctify in *time*, by 'the Spirit and the blood of Jesus.' This is a doctrine which no one will contend with them; but when they graft upon it another, that God hath from eternity 'chosen in Christ unto salvation,' a set number of men, not upon foresight of faith, and the obedience of faith, holiness, or any other good quality or disposition (as a cause or condition before required in man to be chosen,) but unto faith, and the obedience of faith, holiness, etc., it presents itself under a different aspect, and requires an appeal to the Word of God."

There is no text of scripture that limits the salvation of God to a certain number of men. How is it possible, in the face of such declarations as "Who will have all men to be saved," 2 Tim. ii. 4; "I have no pleasure in the death of the wicked;" and others too numerous to quote.

Let us examine a passage or two, that speaks of individual election: "Many are called, but few are

chosen." Your system says chosen first and then called. Who calls? God. Is he sincere? May all whom he calls be chosen if they will? Yes, or why does he call? May not the above receive light from Luke xiii. 24, 25? "One said to him, Are there few that be saved? And he said unto them, Strive (agonize) to enter in at the strait gate: for many, I say unto you, will seek to enter in, but shall not be able." For the reason of the failure, see Matt. vii. 13, 14. Why strive, or agonize?—the elect will go through by virtue of an eternal decree on your principles. Again, "Elect according to the foreknowledge of God the Father through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ," &c. 1 Pet. i. 2. This is not your election, which goes to say, that certain persons are elected to eternal life irrespective of sanctification and obedience. See my foregoing observations on Imputed Righteousness. To show you that your hearers so understand your teaching, we could cite many of their observations; take one: A member of a church in communion with yours lately said to a respectable person whom I could name, "If an elect person were to die drunk or at a card table, he would go to heaven; while if another person not elect were to pray, and praise God all his days, and die so, he would go to hell." Right, man, if Mr. Cozens's doctrine be true. But how widely different the election of Peter, "through sanctification of the Spirit unto obedience;" on these, not on an eternal decree irrespective of these, depends your eternal salvation. "Make your election sure," says the same writer. How?—by giving diligence, and adding to your faith virtue, and to virtue knowledge, etc. 2 Pet. i. 5—10.

Again, your theory of election is incongruous with the sin of backsliding, and finally falling away from grace; a doctrine plainly taught in the Word of God. Hence the following, "When the righteous turneth away from his righteousness, and committeth iniquity, and doeth according to all the abominations that the

wicked man doeth, shall he live? All his righteousness that he hath done shall not be mentioned; in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die." Ezek. xviii. 24. "If thou (Solomon) seek him, he will be found of thee; but if thou forsake him, he will cast thee off for ever." 1 Chron. xxviii. 9. "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again to repentance; seeing they crucify (meaning as long as they continue to do so) to themselves the Son of God afresh, and put him to an open shame." Heb. vi. 4—6. "For if we (the elect) sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins (than that they had rejected, namely, Jesus Christ,) but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses' law died without mercy under two or three witnesses. Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, *wherewith he was sanctified* (*en o egiasthe*, 'cleansed from his sins and set apart for the service of God') an unholy thing, and hath done despite to the Spirit of his grace?" Heb. x. 26—29. "Now the just shall live by faith: but if *any man* (the phrase, '*any man*,' is not in the text, neither ought it to be in the English version. I know the predestinarian subterfuge, I forewarn you not to avail yourself of it) draw back, my soul shall have no pleasure in him." Heb. x. 38. See 2 Pet. ii. 20—22. The above passages are fatal to your "once in grace never out," or, in other words, Eternal Election. All those passages which you have quoted in favour of election, are properly answered in my foregoing observations. (c)

(c) See note 3 at the end of this vol.

On page 7 you take an Antinomian fling at Christian perfection (you call it Wesley's perfect conformity;) and in refutation you quote Gen. xlvii. 9, "Few and *evil* have the days of the years of my pilgrimage been." The Hebrew word *vaim* (evil) does not signify sinful in this place, but calamitous. Your second quotation is introduced thus: "And he, whom Jehovah designated a perfect and upright man, said, Behold, I am vile." Job xl. 4. Will you allow me to explain this text by one of your own rules? (page 32, near the bottom,) that is, "that the inspired writers often speak of things not as they actually *are*, but according to the profession of the party." One would think, really, that this rule holds good in this case, because you represent (and truly) God as saying that Job is perfect and upright, and Job as saying, "I am vile;" that is, in your vocabulary, sinful. Can they both be right in referring to the same time? I answer, No, they certainly cannot, or we do not know what language means. Shall I say, Job only "*professed*" to be sinful? I may, if you give me the benefit of your hermeneutical law, on this text. He was only shaming—it was a voluntary humility which he assumed, or perhaps he was vile (sinful) in *his* own *apprehension* only (another of your laws.) It would seem that one of these must really be the case; for the Almighty calls him a perfect and an upright man. Why do you, my dear sir, believe Job in preference to the God of truth? Now let us see if we can relieve this question of the difficulties with which you have clogged it. Our English word *vile* not only means sinful and wicked, but worthless and mean. So the Hebrew word *Kalthy* (I am vile.) And Professor Lee (perhaps the first Hebrew scholar in the kingdom) in his *Lexicon sub. Kalal* (the root of *Kalthy*) defines it to mean in this text, "Worthless, unworthy." I have better thoughts of Job than to think he would only profess to be vile: and I also believe God when he says, "that man (Job) was perfect and upright, and one that feared God and eschewed evil." Chap. i. 1.

Your third is, "I am a man of unclean lips." Isa. vi. 5. Yes; but you have forgotten, or you will not see, that the 7th verse informs us that his iniquity is taken away, and his sin purged; and then the prophet, so far from hesitating, as in verse 5, says, (verse 8,) "Here am I, send me." He then received the sanctification of his nature; and, blessed be God, sir, you and I may receive the same blessing.

Your fourth passage is, "My wound is incurable." Jer. xv. 18. I think you cannot prove that the prophet speaks of his personal corruption in this place. The mind of Jeremiah is depressed under the public calamities of his nation, and at the thoughts of delivering to them the awful messages of Jehovah, namely, a threatened captivity (verses 2—9,) compare verses 15—17. If the verse means what you say it does, (though I defy you to prove it does,) God promises in the 19th verse to redress the grievances of which the prophet complains in the 18th; so that if the 18th verse refers to sin, the 19th refers to the power of God to take it away. Mind, I do not believe that the text refers to sin at all.

Your fifth is, "I am a sinful man, O Lord." Luke v. 8. Peter, at this time, is not a good sample of Christian perfection, as his subsequent conduct shows. Indeed, the disciples at large had very confused ideas of the Mission of Christ until the day of Pentecost; for one of their last questions was, "Wilt thou restore the kingdom of Israel again?" They were secular and carnal; but after the descent of the Spirit, they were other men. Compare Luke xxii. 32.

Your sixth is, "In my flesh dwelleth no good thing." Rom. vii. 18? and you tell us that Paul thus speaks of himself. In this epistle, it will be evident to an attentive reader, that the writer makes an important distinction between the natural and the spiritual man. The former, he informs us, is in the flesh (a term in this epistle which denotes fallen nature unrenowned;) the latter in the spirit. The seventh chapter describes

the natural man struggling to free himself from the corruptions of his nature by his unavailing attempts to keep the law, without the provision God has made by the death of Christ for the consummation of that glorious event. The apostle speaks in the first person, though describing the feelings of another man—a mode of writing very common in argumentative discourses. The eighth chapter speaks of a state of grace and liberty every way incompatible with the sin and bondage of the seventh. “Those who are in Christ Jesus walk not after the *flesh*, but after the spirit, (Rom. viii. 1;) for they that are after the *flesh*, do mind the things of the *flesh*, and they that are after the *spirit*, the things of the *spirit*, (verse 5;) so then, they that are in the *flesh* cannot please God, (verse 8;) but ye are not in the *flesh*, (verse 9;) if ye live after the *flesh*, ye shall die.” The Roman Christians are exhorted to mortify the deeds of the body, namely, the *flesh*. A considerable treatise may easily be written on the two chapters in question; but I will content myself in directing your attention to a quotation taken from Paul’s epistle to the Galatians, which, if your exposition of Rom. vii. 18, be correct, places this apostle in a most unenviable light: “Now the works of the flesh are manifest, which are these, adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God. They that are Christ’s have crucified the *flesh* with the affections and lusts.” Gal. v. 19—21, 24. Are you prepared to say that the term “flesh” designates the new nature of the believer, which after God is created in righteousness and true holiness? Speak out, if you please. (D)

Thus I have fairly met all your Scripture objections on this question.

(D) See note 4 at the end of this vol.

You can consult, at your leisure, the following passages in support of Mr. Wesley's doctrine of conformity to the will of God, or Christian holiness: *Psa.* li. 10; *Isa.* i. 16, 17; *Ezek.* xxxvi. 25—27; *Matt.* v. 8—48; *Rom.* vi. 11—18, 21, 22; *xii.* 1, 2; *2 Cor.* vii. 1; *Eph.* iii. 14—20; *iv.* 11—13, 22—24; *v.* 25—27; *1 Thess.* v. 23; *Tit.* ii. 14; *Heb.* ix. 13, 14; *xiii.* 21; *1 John* i. 7—9. Similar quotations may easily be multiplied, but at present I leave you with those already given, requesting you to meet them in the spirit of fair criticism, as I have those of yours. Instead of being at variance, I think you will find Mr. Wesley in perfect keeping with the inspired teachers on this point. Just contrast yourself and your fraternity singing:—

To good and evil, equal bent,
I'm both a devil and a saint,

(this is your doctrine) with Mr. Wesley and his congregations, and other churches too, singing:—

I want the spirit of power within—
Of love, and of a healthful mind;
Of power to conquer inbred sin—
Of love to thee and all mankind;
Of health, that pain and death defies,
Most vigorous when the body dies!

and ask yourself, which approaches nearer to the Gospel standard?

In several parts of your pamphlet you have referred to that confessedly difficult subject—the foreknowledge of God. That such an attribute belongs to God, as prescience, cannot be controverted by any one who considers that God is infinite and fills all time, past, present, and to come. Confirmatory of the same fact is the very accurate fulfilment of prophecy. Properly speaking, there is no fore-knowledge nor after-knowledge with God. All the past and future exist with Him in an eternal now. An event that shall transpire a thousand years hence, is no more future with God than the fact of my writing these lines is future with me. Moreover, God's fore-knowing an event does not

necessitate that event: he fore-knows it, because it will take place. "Prophecies did not happen because they were foretold, but they were, for the wisest purposes, fore-told, because it was foreseen they would happen. The prescience of God is to be considered as perfectly distinct from his will." He foresees that a certain sinner will, by a vicious course of conduct, ruin his interests in time and eternity, but that fore-knowledge does not necessitate the crimes, nor the penalty following. He did not will them. Archbishop Bramhall puts the whole matter thus:—"As the decree of God is eternal, so is his fore-knowledge. And therefore, to speak truly and properly, there is neither fore-knowledge nor after-knowledge in him. The knowledge of God comprehends all times in a point, by reason of the eminence and virtue of its infinite perfection. And yet I confess this is called foreknowledge in respect to us. But this foreknowledge doth produce no absolute necessity. Things are not, therefore, because they are fore-known; but, therefore, they are fore-known, because they shall come to pass. If anything should come to pass otherwise than it doth, yet God's knowledge could not be initiated by it, for then he did not know that it should come to pass as now it doth. Because, every knowledge of vision necessarily pre-supposeth its object. God did know that Judas should betray Christ; but Judas was not necessitated to be a traitor by God's knowledge. If Judas had not betrayed Christ, then God had not fore-known that Judas should betray him. The case is thus: A watchman, standing on a steeple's top, (as is the use in Germany,) gives notice to them below, who see no such things as that company are coming, and how many; his prediction is most certain, for he sees them." [This prediction does not necessitate the coming, but the prediction is made in consequence of the superior knowledge of the watchman, arising from his advantageous position.] "What a vain collection were it for one below to say, What, if they do not come! then a certain prediction may fail! It may be

urged that there is a difference between the two cases: in this case the coming is present to the watchman, but that which God fore-knows is future. God knows what shall be,—the watchman only knows what is. I answer, that this makes no difference in the case at all, by reason of that disparity, which is between God's knowledge and ours: as that coming is present to the watchman, which is future to them who are below; so all things which are future to us, are present to God, because his infinite and eternal knowledge doth reach to the future being of all agents and events." What is called prediction with us, with God is a declaration of events, which are passing before the eyes of his omniscience as they scan that which (to us) is future. I think the foregoing remarks will explain the texts you have quoted on the fore-knowledge or prescience of God, on pages 14, 24, and 28 of your pamphlet. It becomes us to speak of the fore-knowledge of God in such a way that *that* great truth may comport with the free agency of man, which is taught with equal clearness in the Scriptures. See John iii. 19; xii. 35, 36; Matt. xiii. 14, 15; Luke xiii. 34; xvi. 31; Acts xiii. 46. Bind man in the iron chain of necessity, and you rob him of his dignity; you destroy the idea of probation; you sap the foundations of vice and virtue, and, consequently, no man should be praised or blamed for any of his deeds. Push out this argument to its issue, and you give us a something analagous to the fate of the heathen, and the necessity of the infidel, and then we shall soon learn that there is no more virtue in feeding than in stabbing a man,—for, in each instance, the actor would be doing the will of God. I think Mr. Locke felt the difficulty of reconciling the prescience of the Divine Being with man's moral agency: "Yet," observes that profound reasoner, "I receive them both as great truths." I now write from memory.

The decrees mentioned by you on page 15 merely speak of God's controlling the universe in mercy, justice, and truth, without any prejudice to any one of

the race. "The Lord reigneth, let the earth rejoice, and the multitude of isles be glad."

The scripture texts placed in juxtaposition on pages 16 and 17 shall now receive my best consideration. Isa. xliii. 24—what you call xli. 2—1 Sam. xii. 22; Rom. ix. 13, 17, 22, 23; xi. 7; viii. 29, 30; Eph. i. 4; ii. 10; 1 Thess. i. 4; 2 Thess. ii. 13; 1 Pet. i. 2; ii. 9; 1 Pet. ii. 8; Jude 4; have all been answered by implication or directly, either in my first Letter or in the foregoing parts of this. Your unanswered passages on the above named pages I shall now for convenience consecutively number, and proceed to reply to them.

No. 1, Matt. xxiv. 40, 41. The text merely means that the destruction shall be so general, that while many shall escape, others will perish. I believe that God's providence made distinctions, not capriciously, but for wise reasons, as in this day. Many sailors fell at the battle of the Nile, but Nelson did not, though he afterwards fell at Trafalgar. An explosion takes place at one of our pits, five out of twenty men are killed. Does this prove that the five are reprobates, and the fifteen saved are elected to eternal life? I do not think that you would really contend for this absurd conclusion; and yet, I wonder why you obtrude Matt. xxiv. 40, 41, into this discussion. (E)

No. 2, Matt. xiii. 11. Remark (1) The word "mysteries" does not refer to the simple truths of the gospel which constitute the elementary parts of the plan of salvation, but to those truths in their mature development, and particularly the calling of the Gentiles, and the rejection of the Jews. Remark (2) Whatever the privation was, it was not inflicted in consequence of an eternal, unconditional decree, but was a judicial infliction occasioned by sin and stupidity,—verse 15. Remark (3) The mysteries (*mysteria*) which the Jews then living did not know on account of their moral stupidity, were not known to the wise and good (what

(E) See note 5 at the end of this vol.

you would call the elect) of past ages, for another reason : " But blessed are your eyes, for they see ; and your ears, for they hear. For verily I say unto you, that many prophets and righteous men have desired to see those things which ye see, and have not seen them ; and to hear *those things* which ye hear, and have not heard them." Verses 16 and 17 (the sequel of the same paragraph.) That is, it was not given to those prophets and righteous men to know these mysteries ; so that, if the exception seal the damnation of the then factious Jews, for one reason, it equally seals the damnation of the prophets and righteous men for another reason. Your argument proves too much, it therefore proves nothing.

No. 3, John x. 14, 26, 27, " I know my sheep. But ye believe not, because ye are not my sheep : as I said unto you, my sheep hear my voice." I answer, the sheep are those who hear Christ, (verse 3,) they follow him, (verse 4,) they know him, (verse 14,) they believe, (verse 26.) His sheep, you see, are obedient believers ; then, of course, he knows them. The Jews of whom he complains as not being his sheep, were not predetermined to be goats. They were not his sheep because they did not hear (that is, obey) his voice. So far from the factious Jews being shut out of the fold by an act of preterition, the Saviour complains that they will not come to him that they might have life, (the life he gives his sheep, verse 28,) John v. 40 ; he would have gathered them, Matt. xxiii. 37 ; he strove to save them, but he failed, and he wept over the failure, saying, " If thou hadst known," Luke xix. 41, 42. Please look at these texts, and tell us if the Saviour was sincere in giving his invitations and shedding his tears over them. Was not the door of the sheep-fold open to all who choosed to go in ? See verse 9 (John x.) " By me, if any man enter in, he shall be saved."

No. 4, " I pray for them : I pray not for the world," John xvii. 9 ; meaning, I pray for my twelve disciples

more particularly now, not for the world, at this stage of this my last dedicatory prayer. Now, Mr. Cozens, if you please, listen attentively to the 20th verse, "Neither pray I for these alone, but for them also which shall believe on me through their word." How narrow and cold-hearted you are! and you wish to make the Saviour of the world as circumscribed and frigid as yourself. You make (or wish to make) the prayer of Jesus Christ contradict the apostolic precept, "I exhort, therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks be made for *all men*; for this is good and acceptable in the sight of God our Saviour." 1 Tim. ii. i. 3. Paul and you are at variance in your views on John xvii. 9.

No. 5, Prov. xvi. 4. To give you what you wish to prove by this passage, then we arrive at the monstrous conclusion, that God creates men that he might have the pleasure of damning them. Now I cannot think so of him whom the scriptures represent to be love itself; and it becomes the Christian and the philanthropist to seek an explanation for this text that shall not contradict other parts of the Word of God, nor come into collision with the known character of the Divine Being. Bishop Tomline says, "The wicked are indeed the work of his hands, as being a part of the creation; and he gave them the faculties which they have abused and perverted to a sinful purpose; but this power to pervert and abuse is inseparable from the character of a free agent. The true meaning of this passage is, that God made all things to display his own glorious attributes; and that even wicked men, whose existence and frequent prosperity may seem scarcely reconcileable with the divine perfections, will in the end be found to furnish the strongest proof of his longsuffering in bearing with their iniquities, and of his power in punishing their incorrigible depravity: upon such men the 'day of evil' will ultimately come."

"One of the most learned and celebrated scholars St. John's College, Cambridge, ever knew; I mean.

Hartwell Horne," lays down the following canon: "Whenever any doctrine is manifest, either from the whole tenor of divine revelation or from its scope, it must not be weakened or set aside by a few obscure passages;" and he thus illustrates it: "As the observance of this canon is necessary to every student of the inspired volume, so it ought especially to be regarded by those who are apt to interpret passages, which are not of themselves plain, by those opinions of the belief of which they are already possessed; but for which they have little ground besides the mere sound of some texts, that appear, when first heard, to be favourable to their preconceived notions. Whereas, if such texts were compared with the scope of the sacred writers, they would be found to bear quite a different meaning. For instance, no truth is asserted more frequently, and consequently is more certain in religion, than that God is good, not only to some individuals, but also toward all men. Thus David says, (Psa. cxlv. 9,) 'The Lord is good to ALL, and his tender mercies are over ALL his works;' and Ezekiel (xviii. 23,) 'Have I any pleasure in the wicked at all that he should die, saith the Lord, and not that he should turn from his ways and live?' Frequently also does the Almighty declare, both in the books of the law as well as in the prophets, and also in the New Testament, how earnestly he desires the sinner's return to him. See many other passages: Deut. v. 29; Ezek. xviii. 32; and xxxiii. 11; Matt. xxiii. 37; John iii. 16; 1 Tim. ii. 4; Titus ii. 11; and 2 Pet. iii. 9. If therefore any passages occur which at first sight *appear* to contradict the goodness of God; as, for instance, that he created some persons that he might damn them (as some have insinuated;) in such case, the very clear and certain doctrine relative to the goodness of God is not to be impugned, much less set aside, by those obscure places, which, on the contrary, ought to be illustrated by such passages as are more clear. Thus in Prov. xvi. 4, according to most modern versions, we read, that 'the Lord hath made all things

for himself: yea, even the wicked for the day of evil.' This passage has, by several eminent writers, been supposed to refer to the predestination of the elect and the reprobation of the wicked, but without any foundation. Junius, Cocceius, Michaelis, Glassius, Pfeiffer, Turretin, Ostervald, Dr. Whitby, Dr. S. Clarke, and other critics, have shown that this verse may be more correctly rendered, 'The Lord hath made all things to answer to themselves, or aptly to refer to one another; yea, even the wicked for the evil day;' that is, to be the executioner of evil to others, on which account they are in scripture termed the rod of Jehovah, (Isa. x. 5,) and his sword, (Psa. xvii. 13." (*Horne*, vol. ii. pages 412, 13.) Attention to this canon would shake the whole framework of your predestinarian creed to pieces.

No. 6, "The people against whom the Lord hath indignation for ever." Mal. i. 4. The text refers to the Edomites, a proverbially wicked people. The sentence immediately preceding this quotation (verse 4) assigns the cause of this indignation, that is, "the border of wickedness." This passage proves nothing in favour of the unconditional decrees, as equally severe language is used of the Israelites whom God is said to love, verse 14; chap. ii. 2, 12; iii. 9. What do you want to prove by the introduction of this scripture into your pamphlet? If it serves your creed, it proves this much, that all the Edomites were reprobates; thus we have fairly got from poor Esau to his posterity, at last. Are you prepared to say that the entire nation or people were reprobated in the sense you would attach to that term? No, you are not; for on page 21 you say, "But, sir, the Bible knows nothing of national salvation or [nor] national destruction, for OUT of every nation Christ hath redeemed." Then I ask what you want with Mal. i. 4, for the whole nation or people is spoken of. I will leave you to get out of this dilemma the best way you can.

No. 7, "I never knew you." Matt. vii. 23. Why

did he not approve of them ? Because they did not the will of his Father, verse 21.

No. 8, "The children of God." Rom. viii. 16 ; and you place against it, "The children of the devil." John viii. 44. Why were some the children of God, and others the children of the devil ? Those who were the children of God were once the servants of sin, but they had obeyed from the heart, &c., chap. vi. 17, and many other places. As to the children of the devil, they were so because they did his works. You say that you were once lost, but are now found. The transition from the latter state (a child of the devil) to the former (a child of God) is called a turning from "darkness to light," from "the power of Satan to God," a translation "from the kingdom of darkness to the kingdom of God's dear Son." The elect Ephesians were once the children of the devil ; but they, by faith, not by any decree made in eternity, became the children of God, (chap. ii. 3—8 :) and every child of the devil may feel the same blessed change.

No. 9, "Jacob have I loved ; but Esau have I hated." Mal. i. 2 ; Rom. ix. 13. On the authority of Gen. xxv. 23, I oblige you to confine these predicates to the Israelites and Edomites, and not to Jacob and Esau personally. Compare Mal. i. 4. The personal name is often made to comprehend the entire nation, as in the following : "Fear not, thou worm Jacob," Isa. xli. 14, namely, the Israelites, for Jacob had been in heaven about a thousand years before this address was uttered. Again, "Israel is my son, even my first-born. Let my son go," Exod. iv. 22, 23, meaning the nation of the Jews. Remark second,—The love and hatred are to be taken in the sense of privileged and less privileged. Hence the Saviour says, "If any man come to me, and hate not his father and mother, and his own life also, he cannot be my disciple." Now why do you not understand Luke xiv. 26, as you do Mal. i. 4 ? Luke xiv. 26 means, that before a man can become a disciple he

must love Christ in preference to any one else, or love his father, mother, etc., less than Christ. Why not give poor Esau the benefit of this merciful construction? This rendering of the word *hate* is perfectly agreeable to the Hebrew idiom. Gen. xxix. 30, 31; Deut. xxi. 15—17: compare Matt. x. 37. Remark third,—The love and hatred did not meddle with the eternal interest of the parties implicated. I oblige you to confine the terms to temporal things, Mal. i. 3, 4. There is not a word about their spiritual condition in this passage.

No. 10, Rev. xxi. 27, and opposite you place Rev. xiii. 8. Analagous observations may be made here as under No. 8. If you will read Rev. xxii. 19, you will learn that names written in the book of life may be taken out. This is fatal to your eternal decrees.

No. 11, 1 Cor. i. 27, 28. The doctrine of your decrees is not taught in this passage. It refers to the apostles, men of no name in the world of letters, etc., confronting and confounding the wise Grecian.

No. 12, James ii. 5. There is no unconditional predestination here. The apostle introduces this verse as a reason why the rich brethren should not despise the poor. Namely, God doth not despise them, chooses them, if they be rich in faith, not by virtue of an eternal decree irrespective of faith. God rejects no man for his poverty.

No. 13, 2 Sam. xvii. 14, "The Lord had appointed (commanded) that he might bring," etc., on account of his sins. Quite right.

No. 14, 1 Sam. ii. 25. What do you want to prove by this? Have none but the reprobates sinned against the Lord? You tell us that you are "one of the elect," etc., if I mistake not, in one part of your "*Lost Found*." You also inform us that you have been a solemn (not so very solemn, I think, at times) sinner. I ask, who entreated the Lord for you? I am surprised at your bringing forward such passages.

No. 15, is Matt. xxii. 12: "Friend, how camest

thou in hither, not having a wedding garment? And he was speechless." Why was he speechless? Because there was a garment for him, and he had neglected to put it on; or, why was he speechless? He had nothing to offer in vindication.

No. 16, Luke iv. 26, 27, "Our Lord calls their attention to *two cases* where *acknowledged* prophets had so little honour in their own nation (see v. 24) that they bestowed their favours on foreigners; *q. d.*, such is the want of faith in my own country, that I shall do no mighty works here, but shall give the evidence of my Divine mission to others." Through a want of faith in the people, not because he was prevented by a decree made in eternity. Hence he upbraided the cities, because of their unbelief. There remain a few quotations on page 19 which may appropriately be brought in in this place: Job v. 12: xxiii. 14: Prov. xvi. 33, have nothing to do with the point in discussion. The first passage on this page to which I shall direct my attention, is Matt. xi. 25. This is not a predestination (if you like to call it by that name) of persons. The verse refers to characters, "wise and prudent," the Scribes and Pharisees, who were proud and boastful, "Unto babes," men who were willing to learn. Compare Matt. xviii. 3.

Mark iv. 11 has been answered already.

Matt. xiii. 11 and xvi. 17 do not read as you say they do.

Matt. xxiii. 32, 33. This is an address to those who had arrived at an awful pitch in wickedness, and whom he (the Saviour) would have saved. (See verse 37.) "Fill up," undoubtedly the imperative put for the future, "Ye will" (are determined,) as in John ii. 19.

You adduce the following passages (page 19) to prove that man is not a free agent, an independent (I repudiate the term "independent"—it is not ours,) self-determining being: "The way of man is not in himself; it is not in man that walketh to direct his

steps." Jer. x. 25. That is, to walk aright through the intricacies of life he needs the counsel of God, but he is so free and self-determining that he can refuse that counsel. (See Isa. l. 11.)

John xv. 5 vi. 44 ; 1 Cor. xii. 6 ; 2 Cor. iii. 5 ; John iii. 27 ; Heb. xiii. 21 ; Phil. ii. 13 ; Rom. xi. 36 ; Prov. xvi. 1 ; Zech. iv. 6 ; referring to the fact of God being the efficient cause of our salvation, may be put in the same category. The observations applying to one are applicable to the whole. The doctrine taught in the above scriptures is delightfully recognised by all Methodist churches, as a reference to the writings of Mr. Wesley, etc., will fully prove. No preachers in the world insist more strongly than do Methodist ministers on the utter helplessness of fallen human nature, unassisted by the Holy Ghost, and none are more solicitous than they that God should have all the glory of redemption. I wish you were present sometimes to hear their great congregations sing, high and loud, the following beautiful verses :—

"How blest are they, who still abide,
Close shelter'd in thy bleeding side !
Who life and strength from thence derive,
And by thee move, and in thee live !

What are our works but sin and death,
Till thou thy quick'ning Spirit breathe ?—
Thou giv'st the power thy grace to move ;
O wondrous grace ! O boundless love !"

—WESLEY.

I do not see how the texts in question destroy man's free agency and self-determination, as he may refuse to "avail himself of the power of Christ and the drawings of the Father," etc. Or, what do the following quotations mean : Gen. vi. 3, "My Spirit shall not always," etc. ; "Turn ye at my reproof, I will pour out my Spirit unto you, I will make known my words unto you. Because I have called, and ye have refused ; I have stretched out my hand, and no man regarded ; but ye have set at nought all my counsel, and would

none of my reproof;" (see to the end of the chapter, Prov. i. 23;) "Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost," (Acts vii. 51—53;) "All day long I have stretched forth my hands," etc. (Rom, x. 21;) "Quench not the Spirit," (2 Thess. v. 19;) "I gave her (Jezebel) space to repent, and she repented not," Rev. ii. 21.) Hundreds more may be adduced.

Further,—Man must himself do something, not to merit, but as a condition of salvation, or God cannot save him. The Divine Being must have the concurrence of man's will, and that will, not moved mechanically under the pressure of God's irresistible power, but spontaneously, influenced by motives which it might resist. I fortify my position by,—“I have set before you life and death, blessing and cursing: therefore CHOOSE life,” etc. (Deut. xxx. 15—20;) “Kiss the Son,” etc., (Psa. ii. 12;) “Receive not the grace of God in vain,” (2 Cor. vi. 1;) “Work out your own salvation,” etc., (Phil. ii. 12;) Man must repent, believe, pray, watch, strive, agonize, run, fight, or he will fall short of salvation. “Blessed are they that do his commandments, that they may have right (not by a decree without works of piety) to the tree of life, and may enter in through the gates into the city,” (Rev. xxii. 14.) God is the author of my physical strength, as of my moral: “In him we live, move, and have our being,” (Acts xvii. 28:) And he has commanded me to use that ability in life's vocation; but I can resist his will by lying in bed, or otherwise becoming indolent. He is the giver of my eyesight; but if I please I can close my eyes, and refuse to see, or even put them out by violence, etc. But then, I have motives to work, and to preserve my sight, and I must be prompted by those motives, or prepare to suffer the penalty of my folly and rashness. But if, under the idea that God is the author of my bodily strength, and that consequently he ought to have all the glory of his grace, I refuse to labour for the bread that perisheth—intending thereby to secure to God the honour of feed-

ing me and preserving my life—am I not infatuated? So he who talks of “finished salvation” on the cross, and refuseth to labour for the bread that endureth to eternal life, is equally infatuated, and must pay the penalty of that infatuation by the forfeiture of his salvation. God is not glorified by spiritual, any more than by physical, indolence.

Now, I think, I have fairly answered you. I am not conscious of having evaded a question, or of shunning a passage of God’s Word. The whole has been a most delightful task. I have had many a happy hour when tracing out the mind of the Holy Ghost in the Sacred Volume. One thing I have observed, that is, that the Holy Ghost has been careful to exclude your hyper views from that blessed treasury. And now “waiting” again “to hear you sound a retreat, or beat to arms, and quite prepared for either,”

I am, yours respectfully,

PHILIP PUGH.

Thursday, Oct. 28th. 1852.

POSTSCRIPT.

Your hint at plagiarism on page 11 is without foundation. You there state that I have enlisted the Sainted John (Wesley.) Now, I beg distinctly to say, that there is NOT ONE prose quotation from Mr. Wesley in my letter, and I have only two lines of verse: whose those are I do not know, but I do not think that they are Mr. Wesley’s. I require an explanation of the above; *and I shall repeat my demand until I obtain it.*

You say (page 25) that Cain *was rejected*. You mean a reprobate. I require from you an explanation of Gen iv. 7: "If thou (Cain) doest well, shalt thou not be accepted? And if thou doest not well, sin lieth at the door."

In your outlines you say, "The fountains of the great deep bore Noah and his *little* world heavenward."

* * * "The righteous in the Ark ascended to the mount of communion with God;" and in your "John Wesley," etc., (page 25), you tell us that Ham was rejected (was a reprobate). Will you, if you please, say how near a reprobate may go to heaven (for I suppose poor Ham was in the Ark when it) "bore the 'little' world heavenward, and the righteous to the mount of communion with God"? And what is the nature of his communion with God? Remark second,—Where is it said that Ham was rejected? I read of God blessing Ham, and making a covenant with him.

As to Pharoah and Nebuchadnezzar, the one, with occasional softenings, eventually hardened his heart against God, and the other humbled himself. Many of Pharoah's confessions are as penitent as that of the Babylonian monarch. (See Exod. x. 27, 28, and other places.)

Pharoah's butler and baker, and two men, being in one bed, and two women being grinding at the mill, have nothing to do with the point in hand, and I wonder at your being guilty of such egregious trifling.

On pages 14 and 15 you mention the Westminster Confession, the Lambeth Articles, and the Church of England, as antagonistic to my views. Councils and Kings, Kirks and Cabinets have erred, and will again. The declarations and creeds of Corporate bodies have no weight with me in spiritual matters, unless based on the teachings of the New Testament. The Westminster Confession—the manual of the Kirk of Scotland—is the English mouth-piece of Genevan theology, but the ministers subscribing that formula reserve to themselves considerable liberty or latitude of explanation,

often taking the words in the non-natural sense, or some other sense, thereby slipping the noose, and escaping. Dr. Cumming, being a minister of that church, has, I suppose, subscribed that confession. Now, if you will read that great man's sermon, preached before the Queen some two years ago, you will not find much relation between the third chapter of the Confession (which treats of the decrees) and it. The Doctor, in his holy fervour and gorgeous eloquence, I dare say, never thought of No. III. of the Confession, while he offered salvation to all, from those liberal lines: "Look unto me, and be ye saved, **ALL** the ends of the earth." Isa. xlv. 22.

As to the Lambeth Articles, I will tell you a funny tale about them :—

"These Theses or Articles were so framed, that they might be approved of even by those who differed not a little from his (Whitaker's) opinion, and yet might afterwards be used by himself for the confirmation of it. A convention of a few bishops and other divines, was held in November, 1595, in which there was disputing for some time about this perplexed and difficult point. It happened on the last day, that those were absent who differed the farthest from Whitaker's opinion, so that the rest prevailed. And Whitgift, although he approved not of Whitaker's opinions, yet, through easiness of temper, and for fear of discord, when he could not establish his own sentence with the others, submitted to theirs. Not that Whitaker's assertions were allowed of in the same words, wherein he had propounded them ; for several words and phrases were so altered, that there appeared great marks of a judgment differing from his."

"These Articles were transmitted to Cambridge. Whitaker boasted that he had gotten the victory. And meeting with the Chancellor of Cambridge, who was also one of the Queen's Privy Council, he acquainted him with what had been done, and showed him the Articles. That great man, easily perceiving that it was a dangerous thing to determine in points so much contested, vehemently disapproved of all that was done, saying, that he would make the authors of this business repent of it. Accordingly, he went to the Queen, and pointed out to her that, by the laws of England, no man may decree anything in matters pertaining to the state of religion, but by the authority of the Queen, and with the consent of Parliament; and then informed her what had been decreed by a few divines about the most weighty questions, in which men of the greatest learning

could never agree; adding that it was plain what those aimed at who had done this : for they thought and taught, that whatsoever was done in human affairs, whether it were good or bad, it was all *necessitated* by the ruling force of an *immutable decree*; and that this necessity was laid upon the very wills of men also, that they could not will otherwise than they did will. ‘Which things,’ says he, ‘if true, most sovereign Lady, in vain do I, and others, your Majesty’s faithful servants, hold long counsels about what is needful to be done in any affairs, and what may be of use to yourself and your kingdom; seeing that all consultation, about things that necessarily come to pass, is downright folly.”

“The Queen was moved, and ordered Archbishop Whitgift to be sent for. He came, and, after some discourse, had to bring on the matter; the Queen entered upon the subject of the *Lambeth Articles*. The Archbishop said, that it was not the intention of himself or his colleagues to decree anything without public authority, or to make canons by themselves alone; but that they had given counsel of peace to the professors, lest their private debates should break out into public mischief. The Queen’s counsellors were present, who pressed very hard upon Whitgift; urging, that the convention itself was a crime, because it was appointed without consulting the Queen: and that peace might have been much better secured, if the bishops had kept their judgment entirely to themselves. And, said they, ‘Why were the assertions of the bishops sent to Cambridge, but that they might have some appearance of a *Canon*? Was it so much trouble to wait upon the Queen once about an affair that was debated for so many days?’ Then they proceeded to the question concerning *Fate*, and determined that this opinion was opposite to good morals and the commonwealth. The event was, that the archbishop asked pardon for his rash deed, and promised that he would write to Cambridge, that the *Lambeth Articles* might be suppressed.”

“Whitaker died in a short time after the Lambeth Convention, and was succeeded in the Regius Professorship by Dr. John Overall, afterwards Bishop of Norwich, a man of most excellent learning. He taught in this manner : that sufficient grace is offered to every man ; and that Christ died for every man ; that grace leads the way in everything that is good, and free-will, informed by grace, follows after; that grace operates in such ways as cannot be explained,—not, however, by determining to every particular act in a natural manner, and that justifying grace cannot consist with mortal sins before they are repented of.”

“After this King James I. being come to the throne. a conference was held at Hampton Court in 1603, where Dr. Reynolds, and they that sided with him against the bishops, required that the *Lambeth Articles* might be inserted among

the Articles of the church. But they obtained it not, the King judging that such kind of determinations would avail but little toward making peace."

So much for the Lambeth Articles.

As to the Church of England, it has been strongly debated whether her Articles do, or do not, favour universal grace. Bishop Burnet, when speaking of the Seventeenth Article, says, "That the Article seems to be framed according to St. Austin's doctrine," That in which "the knot of the whole difficulty lies" is not, indeed, expressly defined; "that is, whether God's eternal purpose or decree was made according to what he foresaw his creatures would do, or purely upon an absolute will, in order to his own glory?" Another of her bishops observes: "The Thirty-nine Articles contain not a single expression which can be considered as limiting the Redemption purchased by the blood of Christ." "The dispute raised in the Anglican Church, respecting the true character of its Articles, attests the discrepancy between the 'orthodox' and the 'evangelical' tenets,—the Armenianism of Tomline, and the Calvinism of Scott." Many of the most pious and learned of her clergy—among whom we see Dr. Bloomfield, of Sidney College, Cambridge, and the Rev. T. H. Horne, "one of the most learned and celebrated scholars St. John's College, Cambridge, ever knew"—offer salvation to all as freely, and in terms as general, as I do. Were the suffrages of her ministers taken on this point, I dare say they would far preponderate on the liberal side.

You treat us with Luther's Letter to Erasmus—thinking, I suppose, that the authority of that great man would tell in your favour. Why did you not tell us that Luther recovered from this error in the latter part of his life, and that, after his discussion with Erasmus on freewill, he never taught the peculiar tenets of Augustine, whose creed Calvin afterwards systematized? And, in his last work of any importance, he is anxious to point out the views he had entertained

on the doctrine of Necessity, in the following words :
 “ Vos ergo, qui nunc me audistis, meminertis me hoc
 docuisse, non esse inquirendum de prædestinatione Dei
 absconditi, sed in illis acquiescendum, quæ revelantur
 per vocationem et per ministerium Verbi. * * *
 Hæc eadem alibi quoque in meis libris protestatus sum,
 et nunc etiam vivâ voce trado: Ideo sum excusatus.”
 Which I hereby translate:—“ You, therefore, who
 now have heard me, remember that I have taught this,
 that we must not inquire concerning the predestination
 of the hidden God, but delight in those things which
 are revealed by the calling and ministration of the
 Word. * * * The same, elsewhere also in my
 books, I have declared, and now likewise with the
 living voice I promulgate: therefore I am excused.”

The Augsburg Confession, consisting of Twenty-eight
 Articles, or Chapters, which were expounded and fixed
 by Melancthon, the theologian of the Reformation, and
 which Luther asserted do not contain a word favourable
 to election, or absolute necessity: the Eighteenth,
 Nineteenth, and Twentieth Chapters, which come
 nearer than the other chapters do to some of the
 questions at issue between us, contain nothing but
 what every Methodist preacher in the world would
 heartily assent to. That creed is not with, but against
 you.

I will now give you a few passages in favour of the
 universal extent of the atonement. Isa. liii. 6; Matt.
 xviii. 11; John i. 29; iii. 16, 17; vi. 51; xii. 46, 47;
 Rom. v. 6, 15, 18; xiv. 15; 1 Cor. viii. 11; 2 Cor. v.
 14, 15, 19; Col. i. 28; Heb. ii. 9; 1 Tim. ii. 5, 6;
 iv. 10; Tit. ii. 11—the proper reading is, “the grace
 of God that bringeth salvation to all men, hath ap-
 peared;”—Tit. iii. 4; 1 Pet. ii. 10; 1 John iv. 14;
 ii. 2. Many more might be added. Then there is a
 large class which render it imperative on man to
 believe, and that place him under the penalty of dam-
 nation for not believing and obeying the gospel: see
 John iii. 18; Mark xvi. 16; Heb. ii. 3; 2 Thess. i.
 8, 9. These might be multiplied twenty-fold.

I require you to reconcile your pre-damnation creed with—

I. The love of God : an affection which the scriptures teach us God possesses for every man, or all.

II. Those scriptures in which the Divine Being is represented as deploring the case, and deeply sympathising with the spiritually unfortunate.

III. With the justice of God.

IV. With the fact that all men are invited to hear the gospel.

V. With the fact which is taught in scripture that God is no respecter of persons.

VI. Show, if you please, that your doctrine does not seal the damnation of all reprobate children dying in infancy, whether they be eight days or eight months old. On your last page you say that you do not believe the sentiments contained in the two lines of verse I quoted. Clear this up, if you please. (F)

VII. If man's salvation was completely finished when the Saviour hung upon the cross, why are good works enjoined upon the believer, and made a condition of his second justification at the bar of God? Matt. xii. 36, 37; xxv. 34—40; Phil. ii. 12; James ii. 17—24; and many others.

Only a fear of swelling my pamphlet too much influences me to put a period to my writing. I will therefore now conclude by merely telling you what I require of you in your next. (1) Courtesy. You have certainly yet to learn that Christian duty. (2) That you, consistently with reason, philology, and the analogy of faith, remove those objections which I have interposed between the texts you have quoted and your creed, or confess that you cannot. (3) That you

(F) See note 6 at the end of this vol.

pay respect to the texts and questions I have brought before you. (4) You must point out wherein I availed myself of Mr. Wesley's works in my "Strictures," or former Letter. You have made the assertion, and you ought to be prepared to prove it.

Waiting your next under arms,

I am, yours truly,

PHILIP PUGH.

LETTER III.

*To the REV. SAMUEL COZENS, Baptist Minister of
Little London, Willenhall.*

SIR,

I am happy to see that it is your intention to start a weekly serial in answer to my last Letter. I promise you that I will follow you, keeping behind at the distance of seven days. I am sorry that I have yet to complain of a want of courtesy on your part. You still indulge in calling foul names, and imputing to your antagonist a character that does not belong to him. If you wish to protract our controversy, you will desist from this species of warfare, and betake yourself to something approaching a Christian demeanour and sober argumentation.

I have likewise another complaint to make. I sent you on the day of publication, properly and respectfully addressed, my first and second Letters, thereby giving you the earliest opportunity of preparing your reply ; but I did not receive your first Letter, though published on Saturday, October 2, until Wednesday the 6th, and then with not a word to say whence it came, whether from you or some one else. As to part first of your second reply, though issued on Saturday the 13th inst., you have not yet (Friday, 19th) sent me a copy. This is rather strange—to write a letter and not send it to its destination—and withal very discourteous and unbecoming a gentleman and Christian minister.

Where do you intend to drop anchor and land? You have launched and commenced your voyage; but I really think you have neither polar star, charts, sextant, compass, nor lights to indicate your way; or, to change the figure, you are rather disposed to ramble. You started with restricted grace; you then plunged over head in imputed righteousness; you have now commenced a furious tirade against Arminianism. I would much prefer that we settled one point at once, exhausting it or ourselves, and then proceed to another.

You have rather a novel method of proving your points by chapter and verse from the Old and New Testament, as the following specimens will show. To prove that Messrs. Southall and Andrews * are mad, and that what you call "wailing bedlam" shall be their home when they die, you refer us to Eccl. ix. 3, and Jer. xxix. 26. (See page 8 of your "*John Wesley*.") I have turned to those passages, but I do not find therein any reference whatever to those gentlemen. You refer to Matt. iii. 7, and to Rev. xvi. 14, to prove that the generation of vipers mentioned in the one, and the spirits of devils mentioned in the other, are under the control of Arminianism, while those texts do not contain one word about Arminianism. And to prove that my pamphlet is like Nineveh—empty, void, and waste—you quote Nahum ii. 10. Why, my dear sir, Nahum knew nothing either about me or my pamphlet. You have a very childish method of dragging in passages of scripture at every turn and corner in your polemic career, when these quotations have no more to do with the point in hand than, as Sellon says, Abraham begat Isaac, and Isaac begat Jacob, proves the doctrine of election. I cannot resist the impression that you wish to impose on the vulgar by this practice; but, let me tell you once for all, that to men of sense this conduct appears perfectly ludicrous.

You seem to take to yourself the credit of a divine

* Two gentlemen who wrote a small pamphlet against Mr. C.'s views.

messenger from the fact that some one or two have indulged in coarse invectives against you. (Pages 1 and 2 of Part I.) If this is the credential of a divine legate, I claim for myself and Mr. Wesley a niche by the side of yours in the temple of witnesses and confessors; for who has spoken more rudely of you than you have of us? But, sir, I advise you not to depend on the logic you have employed in this part of your reply. Though Noah, Lot, Job, Joseph, Moses, the prophets, John the Baptist, Jesus Christ, and Paul, were right and true, and those who railed against them were in error, it does not follow that you are right and true, and those who differ from you are in the wrong. Sometimes censures have been justly merited by men pretending to divine legation, to high sanctity, and ministerial importance. Witness Mohammed, His Holiness the Pope, and Joe Smith the Mormonite prophet. I do not say that you belong to this category. All that I wish to show in this place is, that your logic (?) has two sides, and that consequently your pompous assumption from the premises you have adduced cannot be sustained. You must seek other *criteria* than those you have given to prove the divinity of your mission to Willenhall. "By their **FRUITS** (not by suffering and reproach) ye shall know them."

Now, sir, for a contrast.

"If this event were pre-determined (the crucifixion of Christ;) if that act of amazing wickedness, when the Son of God was put to death, was fixed by the determinate counsel of God; then all the events leading to it, and the circumstances attending it, were also a part of the decree. The one could not be determined without the other. There can be no deed of wicked-

"Angels and man, in their state of innocence, found their *own free-will* too weak to stand upon. Satan the first free-willer," &c. * * Free-will "drove angels mad—exterminated Adam and Eve *from Paradise*—filled the mind of Cain with murder—the heart of Esau with revenge—the mouth of Ishmael with mockery—the lips of Judas with a kiss—the profession of

ness that shall surpass that of crucifying the Son of God; and if the acts of his murderers were a part of the wise counsel of God, then, on the same principle, are we to suppose that *all events* are under his direction, and are decreed by a purpose infinitely wise and good."—*Rev. S. Cozens' "John Wesley, &c., p. 28.*

Ananias and Sapphira with deception."—*Pages 4, 5, of Rev. S. Cozens' "Adjuster Adjusted."*

Will you be kind enough to say—(1) How an event can be decreed by the irresistible will of God, and yet be brought about by the free-will of man: the decree necessitating the event and the agent? You discard all contingency: you teach that the will is necessitated by the decree. (Page 23 of your "*John Wesley.*" &c.)

(2) How Adam and Eve, on your decretal hypothesis, could act on the impulse of their own will in opposition to the will of God, as expressed in Gen. ii. 17. "Who hath resisted his will?"—a quotation you are very fond of. With what grace could God say, "Thou shalt not eat of it," when he had decreed the act?

(3) How Judas in particular could be appointed by the absolute and eternal decree of God to betray Christ ("Judas will because he shall do wickedly,") and yet be a free agent?—free-will "filled the lips of Judas with a kiss." I congratulate you on the fact that you yourself believe in the doctrine of free-will, (pages 4, 5.)

Your attack on Arminianism on pages 4—9 is as unfounded as it is scandalous. I suppose you know that the term is derived from Arminius, who was Professor of Divinity in the University of Leyden, and one of the great opponents of the *decretum absolutum*. He died on the 19th of October, 1609. His last sickness was very severe. "Exhausted," says one of his biographers, "by the fatigues of body and mind

which he had undergone during the many years of his theological warfare, deeply wounded by the ill-reports which the heat of dispute and zeal against him had extensively circulated, (you are an adept at this work,) he fell under a complication of diseases—fever, cough, atrophy, athritis. It is said, that notwithstanding all his sufferings, he died with great calmness and resignation, lamenting the evils to which the Church had been exposed, and earnestly praying for her peace and prosperity. In his last will, made on his death-bed, he solemnly testifies that he had, with simplicity and sincerity of heart, endeavoured to discover the truth by searching the scriptures, and that he had never preached or taught anything which he did not believe to be contained in them.” What were the doctrines he taught? or, in other words, what is pure Arminianism? It does not deny the doctrine of original sin; nor does it deny that divine grace is requisite to the sanctification of our nature; nor does it preach up human merit. The true followers of Arminius preach the doctrine of original sin in its fullest extent; that a sinner is justified by faith alone; that our justification is solely of the grace of God; that the death of Christ is the procuring cause of our justification; that the sanctification of our nature from beginning to end is carried on by the Holy Ghost.

One of the most eloquent defenders of Arminianism has given us the following summary or articles, as embodying the views of Arminians on the doctrines of predestination, universal redemption, the corruption of men, conversion, and perseverance.

I. “That God, from eternity, determined to bestow salvation on those whom he foresaw would persevere to the end in their faith in Christ Jesus: and to inflict everlasting punishment on those who should continue in their unbelief, and resist unto the end his divine succours; so that election was conditional, and reprobation in like manner the result of foreseen infidelity and persevering wickedness.”

II. "That Jesus Christ, by his sufferings and death, made an atonement for the sins of all mankind in general, and of every individual in particular; that, however, none but those who believe in him can be partakers of the divine benefits."

III. "That true faith cannot proceed from the exercise of our natural faculties and powers, nor from the force and operation of free-will; since man, in consequence of his natural corruption, is incapable either of thinking or doing any good thing, and that therefore it is necessary, in order to his salvation, that he be regenerated and renewed by the operation of the Holy Ghost, which is the gift of God through Jesus Christ."

IV. "That divine grace or energy of the Holy Ghost begins and perfects everything good in man, and, consequently, all good works are to be attributed to God alone: that, nevertheless, this grace is offered to all, and does not force men to act against their inclinations, but may be resisted and rendered ineffectual by the perverse wills of impenitent sinners."

V. "That God gives to the truly faithful, who are regenerated by his grace, the means of preserving themselves in this state; and though the first Arminians made some doubt with respect to the closing part of this article, their followers uniformly maintain, that the regenerate may lose their justifying faith, forfeit their state of grace, and die in their sins."

Now, sir, I defy you to take from the writings of Arminius, or from those of any regularly-acknowledged Methodist preacher in the wide world, doctrines contrary to the above; and from you I turn to the reader and the public, and ask their verdict: "Can the five articles mentioned above, produce the evils Mr. Cozens attributes to Arminianism?*" Is the system what he says it is?" I charge him with ignorantly or wilfully

* "Arminianism is the Generalissimo of the Anti-Christian world." And then follows a list of evils of which it is said to be the parent.

misrepresenting it, and in either case he is culpable, and unworthy public confidence as a teacher of religion.

But, what of the testimonies of Leighton, Rous, Toplady, Gurnall, Hill, Wilcox, Rutherford, and Owen, against Arminianism, adduced on pages 8 and 9, by Mr. Cozens? I will explain. We have in Calvinism what are called High Calvinists and Moderate Calvinists, —sublapsarian and supralapsarian! Now if some sage, like Mr. Cozens, were to spring up in the Arminian school, and charge all these opposite systems on Calvin, merely because they bear the name of that great man, he would make him one of the most contradictory of mortals; so with Arminianism — errors have been started and propagated by great men who have called themselves Arminians, merely because they held certain great points of doctrine with that divine: these errors Arminius never taught, and, consequently, are not found in his works. It is, therefore, unfair to load his memory with the opprobrium of heresies created by men whom he never knew, nor sanctioned. “Arminius himself,” says Professor Stuart, “to use the language of the present times, was merely a *moderate* Calvinist—and moderate, too, in a very limited degree: for, on most points, he seems to have been altogether as strenuous as Calvin himself.”—*Bibl. Repos.*, No. II., Art. 2, p. 304. You want “*glasses*,” or something else on this point. You have mistaken Arminianism for Pelagianism or Socinianism.

Your observations on the WILL, on pages 10, 11, 12, 13, 14, and 15, I have, at this stage of the controversy, nothing to do with. I wait to see the “*Adjuster adjusted*” on this point; and then, if necessary, I will adjust the re-adjustment, and again examine your weights and scales.

You say, on page 16, “Let us have no retreating, and you or your printer has appended the mark of exclamation (!) as if I was off, and flying from the field! I have not yet wavered: indeed, I am in every respect stronger for the conflict this moment than ever.

I will stand to my guns till they are spiked and taken, or the battery at Little London silenced!"

Let me ask you, in conclusion, who taught you to qualify the Latin masculine noun *liber* by the feminine adjective *literaria*? Many years ago, I was taught that adjectives must agree with their nouns in number, gender, and case. A masculine noun must have a masculine adjective. But what is the fact here? Mr. Cozens has got a masculine noun (*liber*) and qualified it by a femine adjective (*literaria*)!!! I can find you a Grammar-School boy, of twelve years of age, who can teach you better. You correctly say, (page 16,) "I will swallow the Latin!" You have, with a witness! You have taken it in the *bolus*, but I advise you to get it administered first, as the homœopathist gives his medicines—namely, in infinitesimal quantities. I think you have learned your Latin as your theology—not very perfectly. This blunder in the elementary parts of Latin grammar confirms my suspicions respecting *datum* and *termini*, "date and terminus," on page 45 of my letters.

One of my friends has just put No. II. of your "ADJUSTER ADJUSTED" into my hands. I fear I shall hardly be able to make eight pages of a reply to it. I am, however, consoled with the promise of something next week. I will, therefore, patiently wait for No. III., hoping to meet with a production worthy the intellect of a Christian minister. But now to No. II.

I congratulate you on the improved spirit of your last issue. The *animus* is not so bad as that displayed in your former ones, although I find here and there a little acrimony; but this sort of style is an inherent of the morose system you teach. Standing on the vantage-ground—*electionis vitæ*—you launch, with unsparing hand, your censures and anathemas on the wretches less fortunate than yourselves. An intelligent friend of mine observed to me, yesterday:—"I find the hyper Calvinists the most bitter of any section of

the Church—the Papists excepted—against those who differ from them in theological views.”

Remember the days of Edward VI., Mr. Cozens.

Your thoughts on my being in league with some one, whom you denominate a reverend, are without foundation. I assure you I fight the battle alone, so far as the mental ammunition is concerned. Do you find the contest warmer than you anticipated? Is it this that makes you suspect the existence of a double antagonism?

About fifteen pages of your tract are taken up with an attempt to make me and Mr. Wesley contradict ourselves. This you call “Antilogy, civil and theological.” For the information of the general reader, I beg to say that the term “antilogy” is compounded of *anti*, against, and *logos*, a discourse, meaning a contradiction between words or passages in a work or speech. Now, sir, let us see with what success you have done this part of your work. Your antilogy (civil) I leave as I find it. Only let me observe that some of my friends think that I have been too civil with you.

ANTILOGY (THEOLOGICAL) PAGE 1.

“I’ll not abuse you; but will rather treat you as a Christian <i>minister</i>.”	“You place the essence of religion in theoretical faith.”
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Here you want to know how I can call you a Christian, while you place religion in theoretical faith? I do not call you a Christian in the above, but a Christian *minister*—a designation often applied to Popish priests and ungodly men who hold that office.

Page 18, No. 1.—The destruction and election of the Jews refer to different periods in their national history. Also, there were happy exceptions in the destruction: the believing Jews.

Page 18, No. 2.—I mean that the Jews are not finally and for ever cast away. By reprobation here,

I mean lost to virtue, and, consequently, as long as they continue in that state, rejected of God. This reprobation may be temporary, as in the case of the prodigal; or everlasting, as in the case of a damned sinner. In each instance, it is self-procured.

Page 19, No. 1.—Christ loved Judas to the end—mentioned in John xiii. 1; hence he was one whose feet were washed, &c. (verses 4, 5.)

Page 19, No. 2.—“Receiving Christ is an act *optional* with man,” viz., every man that cometh into the world is enlightened. (John i. 9.) God applies motives and influence to his will, but not as steam is applied to the piston of an engine: it is not a mechanical pressure forcing the will, but an impulse that may be resisted. Under this influence, the sinner may either embrace or reject the overture of mercy. (Matt. xxii. 1—8.)

Page 19, No. 3.—Here you are very disingenuous: the phrase “He saved a world,” is your own. By a figure of speech you had converted Noah and his family into a world, [see your outlines,] and then you said, “He saved a world *in* the flood!” to which I appended, in curve lines, “No, my friend, *by the Ark.*” And now you want to palm the clumsy sentence upon me; but I will not have your rhetorical flights. The phrase “He saved a world,” is yours, and not mine. You cannot keep out of the flood yet.

Page 20, Nos. 1, 2, 3.—Yes, *predestinated*; it is no slip, and I will not “shift” nor “shuffle.” My predestination is on the foresight of character—conditional. Yours is a predestination without regard to character, hence you say, “Bless God, the debt is for ever paid, and though many of the Lord’s people believe not, yet he abideth faithful.”

No. II., Page 25.—When the conditions are not performed by us: when we do not make a right use of the means; when we cease to exercise faith, we lose our election unto life. “Does the fore-knowledge refer to persons as such?” viz., without obedience.

Your last antilogy, on page 20, the whole on pages 21, 22, and the first on page 23, referring to imputed righteousness, may be dismissed very summarily. The phrase is used in two senses : in the Antinomian sense, and again in the sense the New Testament authorizes. When I (or Mr. Wesley) speak against the doctrine, I refer to it as taught by the Antinomians ; and when in its favour, I mean that as taught in the pages of God's Word.

Antilogy : Contradiction the second, on pages 23 and 24, refers to what you call salvation by grace and works. In vindicating this part of my pamphlet, I will treat you to a piece of New Testament antilogy :—

FAITH AND GRACE.

Rom. iii. 19-30; ch. iv. & v.; Gal. ii. 14-21; iii. 6-18; Phil. ii. 13.

WORKS.

Matt. xii. 36, 37; James i. 22-27; ii. 14-26; "Strive to enter in," &c. (Luke xiii. 24;) "Except ye repent," &c. (Luke xiii. 3;) "Labour," &c. (John vi. 27;) Phil. ii. 12.

I might add many more ; but enough has been done, I hope, to show that my tract is in perfect harmony with the teaching of the New Testament. You know, sir, that Luther once, in his well-meaning, though mis-directed zeal, would have torn the epistle of James from the New Testament canon, thinking that some Papist had clandestinely slipped it in among the Sacred Writings, to prop the doctrine of human merit. This reformer, however, soon found a method of reconciling those apparent differences existing between Paul and James. Your antilogy, sir, is like the antiphony of the choir ; which, though consisting of several distinct parts, (such as *basso*, *alto*, *tenor*, and diversified by a number of shakes and swells,) yet, nevertheless, unitedly produce one general harmony.

Page 27, No. 1.—"Choose some to salvation." Most certainly, sir, they were chosen, because they

had complied with certain requisitions. [See the whole parable, Matt. xxii. 2—10, which will afford you a complete solution of this *very difficult* subject.] None were interdicted from the feast of life and immortality. All were bidden, *even those who would not come*.

Page 27, No. 2.—The verse was quoted to present a contrast to the singing of your much-loved hyper-Calvinists, expressed in that very *beautiful* and *common-sense* sentiment—the sublimity of which, I presume, you have never dared to question :—

“ To good and evil equal bent,
I'm both a devil and a saint !”

Page 27, No. 3.—Mark the pivot on which the whole of man's ability turns, distinctly recognised in this part of my letter : the assistance of the Holy Ghost. “ Man must *himself* do something.” The pronoun (himself) which you have paraded in capitals, does not mean *alone*, in the sense of *without Divine assistance*, but only acting in his own distinct personality. God will not “ repent, believe, pray,” etc., for him ; he must perform these duties for himself. The rebel, before he can be forgiven, must put down his arms, and return to obedience.

Pages 27, 28, No. 4.—No, sir, it does not follow, from *election* being an act of God done in time, that the decree may not be eternal. The terms *decree* and *election* refer to two things : you confound them as synonyms. The fore-view does not necessitate the event. Judas would have acted as he did, though God had not foreseen it.

Page 29, Nos. 1, 2.—“The world” is a term denoting *obstinate* unbelievers ; and those whom he elects to eternal life, are such as voluntarily (by Divine assistance) believe in Him *out of the world*. Yes, there is a purpose for the world. He sent *not* his Son into the world, to *condemn the world*, but that the *world, through Him*, might be *saved*. (John iii. 17.)

Page 29, No. 3.—Yes, they (God's people) are kept

by the *power of God, through faith*. (1 Pet. i. 5.) [You say faith has nothing to do with it.—No. I., page 25.] Two agents are distinctly referred to: the *power of God*, and our *faith*. (See also Jude 21.) God keeps his people conditionally, viz., as long as they are faithful and obedient. They keep themselves thus: “Build up yourselves on your most holy faith, praying in the Holy Ghost.” (Ver. 20.)

Page 30, No. 1.—Has already been explained or reconciled.

Page 25, No. 1.—You quote 2 Tim. ii. 13, for the purpose of propping up the shattered doctrine of imputed righteousness. I have only to say that the passage fails to afford that support to your favourite theory which you appear to think it does. Please read verse 12, which you ought not to have separated from this quotation. What, deny those to whom his whole righteousness is imputed! Yes. He “abideth faithful,” even to *damn those who believe not*; and he will not forego his purpose. See Mark xvi. 16.

No. 2, Page 25.—“He bare our sins in his own body.” Now if you mean to assert that Jesus bore the sins of the elect in his own body, what will you make of Ezek. xxxiii. 18? Here is a righteous man, turning from his righteousness, and then dying for his wickedness. Was he not one of the elect? and, according to your hypothesis, did not Christ bear his sins? How then comes it to pass that his former righteousness is not remembered, and that he at last dies for his own sins? Surely, sir, you are in a dilemma here, from which it is desirable that you should extricate yourself as soon as possible. Please look at the parable of the king that took account of his servants. Matt. xviii. 23—34. Here is a man indebted to his lord, frankly admitting that debt, confessing his inability to discharge it, soliciting the mercy of his noble creditor, and ultimately obtaining his desire. His lord “forgave him the debt.” Afterwards, in consequence of his lack of charity to his poor fellow-servant, his lord re-called

him, and delivered him to the tormentors till he should pay all that was due unto him; and yet he had previously forgiven him the debt. Now, sir, after having "eaten" so much "Hebrew," "masticated" so much "Greek," "swallowed" so much "Latin," and digested so much "English," you will not perhaps like to be reminded of the idiom in which the New Testament is written. That idiom is Hellenistic Greek, *i. e.*, a Hebrew mind, and a Greek vehicle. And since your own solution of the passage in question is so wretchedly absurd and ridiculous, we must of necessity seek for a better. A divine like yourself, so eminent for learning, ought to have known better the import of the expression to "bear sins," as frequently used in the sacred writings. If you will take the trouble of examining Lev. xxii. 9, and Lam. v. 7, you will see that to bear sin, is not to have iniquity imputed, but to bear the punishment due to it. Christ therefore did not bear our sins "*de facto*;" our iniquities were not imputed to him; it was the punishment due to them to which He submitted, and which He bare "in his own body on the tree."

I most sincerely thank you for those yearnings you have felt on my account, and to which you have so feelingly referred. I hope, sir, I may regard these "yearnings" as evident proof that I am admitted into the number of the elect; and as you have had no such yearnings for Messrs. Southall and Andrews, I most cordially hope that those gentlemen will begin to look out for themselves.

On page 26 you propose this query, "Can we really enjoy anything without distinct apprehension? Yes. We believe the doctrine of the Trinity, and yet we cannot apprehend it. Enjoyment is the fruit of faith:—

" *Believing, WE REJOICE*

To see the curse remove :

We bless the Lamb with cheerful voice,

And sing His dying love !"

Our rejoicing here is evidence of our enjoyment; and our enjoyment is the direct consequence of faith.

In further illustration of this point, I beg to present you with the following anecdote:—When the Danish missionaries appointed some of their Malabarian converts to translate a catechism, in which it was mentioned as the privilege of Christians to become the sons of God, one of the translators was startled at so bold a saying, as he thought it, and said, “It is too much; let me rather render it, ‘They shall be permitted to kiss his feet.’” Here is true enjoyment without distinct apprehension.

On page 31 you speak of my temerity in charging the Holy Ghost with using foul expressions. I do not. In the instances mentioned in scripture the names were *properly* applied, as expressing the character and qualities of the individuals spoken of. Those names become *foul* when misapplied, as I believe they are in your pamphlet.

LATIN LESSON.—No. III.

On page 20 I find the following Latin sentence: “*decretum quidam fatum*,” which you translate “a decree of *certain persons* to a *certain end*.” Do you not see that the whole sentence is put in nominatives? You have misconstrued the Latin terms, and the sentence can never be so construed as to express the varieties of thought. To express the English translation you have thought proper to give of these phrases, you ought to have said—*decretum quorundam fato*.

On page 29 you say, “*Logica parvi Magnidicus*.” I fear, Mr. Cozens, that I cannot gauge you here, as I know of no Latin rule which can be brought to bear upon this very unique sentence! Don’t you know that you have qualified one adjective (*Magnidicus*) by another (*parvi*)? You ought, most certainly, to have ransacked your Lexicon to find a noun suitable to give proper expression to your thoughts on this *grave* sub-

ject! Moreover, you have got the *qualifying* word "*parvi*" in the *genitive*, and the *qualified* "*Magnidicus*" in the *nominative*! Again, "*Magnidicus*" being a poetical term, it seems you are not content with the verbosity of Latin prose, with which to meet your humble antagonist, but you must call in the aid of Latin poetry.

On page 31 you have the sentence, "*Sanctus Scriptum!*" and your printer has placed a note of admiration at the end of the sentence. Are you, then, surprised that "*Scripture*" is "*holy?*" or did your printer place that distinguishing mark there, to show his astonishment of the ignorance you have displayed in qualifying a *neuter* noun by a *masculine* adjective?

Your issue of Saturday the 27th ult. has just been put into my hands; but I confess I am quite disappointed, both as to its literary merits and the spirit you display therein. You are more rancorous than ever; and I fear if you had the privilege you would bring back the days of Edward the Sixth, to which you so very feelingly referred in your "*John Wesley,*" &c. Only for the principles involved in the controversy, I should not consider you worth powder and shot, neither religiously, morally, nor intellectually.

You have taken up about nine pages in defining what you mean by clouds without water, dumb dogs, trees whose fruit withereth, raging waves, antichrists, foxes, robbers, daubers with untempered mortar, deceitful workers, ministers of Satan, murderers, scorpions, lions, frogs, beasts, hypocrites, and preaching hypocrites; and the remaining seven pages are employed in an attempt to prove that I am an infidel. Now in dealing with No. III. two paths are open to me: (1st) To approve or dispute the accuracy of your verbose definitions of the above mentioned things. This I have no desire to do, as it would not in the least degree promote the objects of this discussion. The nine pages in question do not contain any argu-

ment whatever, but consist in idle declamation, which is as pointless as it is calumnious. (2nd) To show that the above epithets do not belong to me. This I cannot condescend to do.

A few remarks on the immutability of the Divine Being may silence and answer your folly, as displayed on pages 45 and 46 of No. III. The *conduct* of the Great "I AM" may change toward his changing creatures, and yet that august Being retain his immutability. [See Jonah iii. 4-10.] "At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up and to pull down, and to destroy it; if that nation, against whom I have pronounced, turn from their evil, I will repent of the evil I thought to do them. And at what instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant it; if it do evil in my sight, that it obey not my voice, then I will repent of the good wherewith I said I would benefit them." (Jer. xviii. 7-10.) Here is a change of conduct in the Divine Being depending on the conduct of his creatures. Yes, "He may be our Saviour to-day," if to-day we are obedient; "and our damning Judge to-morrow," if to-morrow we be disobedient. "If thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off for ever." (1 Chron. xxviii. 9.) Yes, He is the same yesterday, to-day, and for-ever, as to the **PRINCIPLES** on which he conducts his government. "Who will render to every man according to his deeds: to them who, by **PATIENT CONTINUANCE IN WELL DOING** (*not* by virtue of an unconditional decree,) seek for glory, and honour, and immortality, eternal life. But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon **EVERY SOUL OF MAN THAT DOETH EVIL**; of the Jew first, and also of the Gentile. But glory, honour, and peace to every man that **WORKETH GOOD**; to the Jew first, and also to the Gentile: for there is no respect of persons with God." Rom. ii. 6-11.

Now, sir, for one of your similes :—

“ Bungling as I am at *similes*, I will venture to give you another : Some time ago, I called upon a person to pay a little account — I was informed that the debt had been discharged. I could not believe it till my creditor brought forward the cancelled debt.—*Rev. S. Cozens, Part II., page 25.* ”

“ He bore our sins in his own body on the tree. Bless God, the debt is for ever paid.” “ Yes, the debt is paid.”—*Rev. S. Cozens, Part II., page 25.* “ If they (God’s people) sin, he will not damn them, but give them a good flogging.”—*Rev. S. Cozens, Part III., page 47.*

Now, sir, I told you that you generally bungled on figures. You have done so here. You have brought forward the above *simile* of your debt having been cancelled, to illustrate the manner in which Christ has paid our debt, and the satisfaction of the creditor (God) with the payment of the price. Now, if the analogy between the two cases be correct, it is evident that your creditor demanded too little from you, or that God demands too much from his people. “ Though the debt (the debt extending to all the sins the elect will commit to the end of time) is paid, he will afterwards give them a good flogging.” Then, sir, according to your logic, and carrying out your very elegant figure (*flogging*,) your creditor should have taken down his “ cat-o’-nine-tails ” and belaboured you right stoutly with it before you left his shop. I pronounce the *simile* bad. You wish figures to go on “ all fours ; ” but you will find them too stiff in the joints.

The case of Ephraim (page 47) will not serve your purpose at all. It is a patronymic, not denoting a single person, but the ten tribes—a nation entire. Now, on page 21 of your “ *John Wesley*, ” &c., you say : “ The Bible knows nothing of national salvation.” Here you are in opposition to yourself.

CONTRAST.

*Mr. Cozens.**Paul.*

"Christ sunk (sank) into the awful abyss of sin—into dreadful guilt. Yes, sir, all the Church's scarlet sins, and crimson crimes, were imputed to and laid upon him." — *Part III.*, page 48.

"For such a High Priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens." — *Heb. vii. 26.*

How Christ could sink into the awful abyss of sin, and at the same time be holy; how he could sink into dreadful guilt, and at the same time be undefiled, I leave you to say; and when you have performed this feat also, I will shout "*Logica parvi Londini!*" If you can produce a single passage of Scripture, which (when interpreted according to the laws of the Old and New Testament philology, and in accordance with the analogy of faith) supports you in the above blasphemous sentiments, I will acknowledge that I am beaten. I will stake the whole controversy on this point, if you like.

I think I have now noticed everything material in No. III.; and, as I cannot beat enough of metal out of it to cover eight pages, I beg to subjoin the following piece of sound divinity, on "The Extent of the Atonement," by Dr. Chalmers, and delivered by that great man to his divinity students in Glasgow, and which was taken down by one of the auditors:—

"Particular redemption presents the Gospel unfavourably; it is a drag and deduction to the offers of the Gospel. Those ministers must feel the difficulty of preaching who think that Christ died only for the elect. Thus the message of Heaven's good-will has been laid under embarrassment; reasons have been taken from the upper counsels to retard the Gospel. The annunciation from Heaven's vault is, 'Peace, good-will,' as boundless as the universe. Christianity will soon break forth from the prisonment in which, by many, it has long been held. They have made it to pass through a strainer, instead of falling

as a universal shower upon the world. It is not sufficient that we believe 'Christ gave himself for his sheep,' but that 'He is the propitiation for the sins of the whole world.' A man is not first to believe that he is one of Christ's sheep, but that he is one of 'the world;' for it is not said, 'Look unto me, ye few favourites;' but 'all the ends of the earth.' In no place in the Bible is pardon offered to the elect, but to every person as one of the species. If the Gospel were offered only to the elect, it would not be glad tidings to a single soul; for no one knows, when he first hears the Gospel, that he is one of the elect. There never was a more direct way to darken the message of the Gospel than to mix up the doctrine of election with it; such preaching gives a world of perplexity and alarm to hearers. There is nothing in the dogma of predestination that should in the least trammel us in our offers of salvation. It is a distorted Gospel that does not offer salvation to all. It is not a limited, but a universal, offer of the Gospel, that is the instrument of salvation in every particular case. The Sun of Righteousness has arisen as generally upon human spirits, as the natural sun has arisen upon human eyes. That minister is not true to his commission who does not indiscriminately offer the Gospel. That theologian darkens and bewilders himself who goes to the decrees. But we are told it is God's work to enlighten and renew men. Yes; but God's grace is given with great liberality, and it is lamentable that any clergyman should shroud this doctrine by any speculations on predestination, which is too deep and mysterious for our optics. The offer of the Gospel is not only to men of all nations, but to all men of all nations. And all men may accept of it. All men ought to accept of it; they have a warrant to do it. It is their own fault if they do not. It is their condemnation if they do not. The only sense in which Redemption is particular and limited, is, that some will refuse the offer; but this is their own fault. Redemption is not universal in point of effect. The Arminians neither believe this nor the non-eternity of hell-torments, though they are often called universalists. But their meaning is, not the actual salvation, but the possible salvation of all. I would renounce predestination if I could not offer salvation to any congregation; tell them that there is no exclusion; that every one may wash away his sins in the blood of Christ. I would give up my views of the decrees of God, if they trammelled me in offering salvation to one and all of the human family. A Prince obtains from his Father an amnesty for all the rebellious subjects; yet only those who accept are pardoned; but all might have accepted. In the offers of salvation to all, there is a great difference between a Calvinist and a Wesleyan Methodist; the Calvinist is so fastened up in his armour as to be unable to move. I once heard my friend Robert Hall say, that many ministers lay down the offers of salvation in such a

way as that their hearers cannot take them up ; and I think the same. The Calvinist who mentions *election* in his offers of salvation to the people, puts a barrier in the way of their embracing it. I agree with Dr. Whitby, and other universal redemptionists, as it respects the universal offer of salvation, honestly, affectionately, fully; telling men their salvation depends on their faith. The universalists come forward with more truth than the particularists. They say, 'Christ died for all;' 'He tasted death for every man;' that redemption is as extensive as Adam's fall. There must be a sense in which these passages are true. Peter says that Christ redeemed those who deny him. All would not have been commanded to believe, if Christ had not died for all. Christ marvelled at their unbelief, which could not have been honest, if he had not provided salvation for them. God also beseeches men to be reconciled. He expostulates, 'O that thou hadst known!' The offers to all would be without meaning if all are not redeemed. I would sooner send a band of Wesleyans forth among a low, ignorant population, that need the church-extension, than a number of stanch, buckram Calvinist ministers. In preaching, ply inducements; employ the imperative mood: systematic theologians use the indicative mood. To spend time in the pulpit in talking about predestination, is worse than idle; it is ruinous. You will not thereby prepare the people for heaven, but for the companionship of devils, for so they are employed in hell :

Others apart sat on a hill, retired,
In thoughts more elevate; and reason'd high
Of Providence, foreknowledge, will, and fate;
Fix'd fate, free-will, foreknowledge absolute;
And found no end, in wandering mazes lost.

I object to the statement, that the number of the saved cannot be increased; that all cannot be saved if they will. Edwards, of America, threw obstructions in the way of sinners. It is not true that as many will be saved, if apathy prevail among the ministers of the church, as if all are diligent in saving souls. The saying of the missionary Elliot, that 'prayer and diligence, with faith in Christ, can do anything,' is worth a hundred sayings of the square, argumentative Calvinist. All men have something that renders them accountable. No one, who improves the means of salvation afforded to him, will be found at the left hand on the last day."

Your Part IV. is a mere continuation of Part III., full of abuse and personalities. I again earnestly request you to address yourself to the discussion: attack the positions of my pamphlet with something

like dignified weapons : get at once into the heart of the subject. On page 61 you say, "But I see I must push along into the controversy." Yes, I think that it is quite time that you had done so. You have gone over the one-third of your prescribed course to no purpose, for, according to your own statement, you have not properly entered into the controversy yet !

On page 49 you treat us to a little rhetoric, but most of the statements are fanciful, and not a few of them false. We will instance two or three :—"Why did the Fountain of living waters *thirst* ? That we *thirsty creatures* might drink of the fountain of living waters for ever !" I deny the connection ; *that* thirst proceeded from natural causes. Again, "Why was the Lord our Righteousness *stript* ? That we *poor naked wretches* might be covered with durable righteousness." I presume you refer, by the term "stript," to Matt. xxvii. 28, and the collateral texts. If so, I deny that *that* act of the soldiers procured for us the righteousness of Christ. The assertion is untrue. Just another sample of your accuracy : "Why was He put to death in soul and body ?" If by the word *soul* you mean the immaterial principle, I deny that this part of the Saviour did die. There are other statements on page 49 which are open to objection.

On pages 50, 51, 52, and 53, I find nothing worthy an answer.

On page 54 you say, "Man's free will in matters of salvation is a lie !" (G) and you adduce Rom. ix. 16 to prove your position. If by this you mean that man without the assistance of the Holy Ghost cannot be saved, or is destitute of a desire to be saved without Divine influence, I offer no opposition, as our opinions in that case would agree. But if you mean to teach by the above, that man when moved upon by the Spirit of God is irresistibly constrained to embrace salvation, I then join issue with you ; but shall not

(G) See note 7 at the end of this vol.

now enlarge on the point in dispute, as I am anxious to see you adjust my "weights and scales" in this particular.

On page 55 you seem to think that because Christ and his apostles sometimes spoke reprehensively to particular individuals, or to classes of individuals, and unmasked their hypocrisy, you have a licence to say whatsoever you please to any one who may not think as you do. I wish just to remind you that there is an essential difference between you on the one hand, and Jesus Christ and his apostles on the other. They could search or discern the heart—you cannot. In the former case, the descriptions exactly corresponded to the dispositions of the parties implicated—in the latter, you may be deceived. You do wrong in placing yourself on a level with the inspired writers.

Pages 56 and 57 are quite barren of argument, consisting of mere declamation.

On page 58 I find two passages of Scripture, which will require a few remarks. The first is Isa. liii. 10, 11: "HE SHALL SEE HIS SEED," ("not in hell.") "HE SHALL SEE of the travail of his soul (in heaven,) and be satisfied." "His seed" refers to real converts, those who cordially embrace his Gospel. For "the travail of his soul" he shall "be satisfied" in seeing every sinner placed in salvable circumstances. While some from the mass will reject, many will accept and be saved, or will be justified by his knowledge;—an act done in TIME, not (as you and your fellow-antinomians teach) in eternity. Moreover, yours is a justification by virtue of an eternal decree,—that of the scripture in question, as the result of a knowledge of Christ. [Compare John xvii. 3.]

The second scripture on this page is John xvii. 4: "I have FINISHED the work which thou gavest me to do." So I verily believe; but I do not admit your definition of that work. The antinomianism of the following lines is contrary to the teachings of Scrip-

ture: "The service of Christ was to obey every commandment; to carry away every violation of those commandments from his people; to bear into everlasting forgetfulness all the sins of his church." You say, "This was the service he performed, the work he came to do, and the work he finished." This is contrary to the testimony of Heb. x. 26—31. He came not to give a licence to sin, not to save adulterers, thieves, &c., IN their sins, but FROM their sins, to wash the heart and make it clean.

Pages 59, 60, and 61 contain nothing worth a moment's notice; I therefore dismiss them.

Your remarks on the term *theory* (page 62) amount to nothing. The word means speculation, a doctrine or scheme of things which terminates in speculation or contemplation, without a view to practice. And yet you say that "a theoretical faith is the essence—yea, the quintessence of religion: the very elixir of godliness!" You are looking through antinomian optics at this question. Please to compare yourself here with Paul's teaching: "And though I have all faith so that I could remove mountains, and have not charity, I am nothing." (1 Cor. xiii. 2.)

The "falling," &c., mentioned in Rom. xi. 22, and the "vessels of wrath," &c., mentioned in chap. ix. 22, 23, refer to the same events; therefore the observations made on the one may substantially be applied to the other. You say, "I shall not stop to look at the first part of your paragraph commencing on page 31, and continued on page 32:" and then, with a trifling exception, you spring with one bound from Rom. ix. 22, 23, to chap. xi. 1; finding it very convenient, I suppose, not "to look" at my observations on the former passage. I call you back, if you please, or I shall place Rom. ix. 22, 23, among my trophies.

I have not done violence to *katertismena* (*fitted*, Rom. ix. 22.) * See Grotius and Bloomfield.

* Page 32.

You have, to support certain theories of your own, pressed into your service scriptures, between which and those theories, I have, in my Second Letter, interposed difficulties; to wit, John xiii. 1; Dan. xii. 10. I forbid you to do so until you have answered my objections on those passages.

I believe I have now noticed everything in No. IV. I am sorry you do not give me a little more work in your penny issues. I cannot possibly make eight pages in *answer*, as they do not furnish material sufficient.

I now beg your attention while I place you and the Word of God in opposition to each other. The sentiments put down to your account will be given in your own words, in some instances; in others, though not exactly in your own terms, they will, nevertheless, be logically deduced from your printed pages.

Mr. Cozens.

I believe that God from all eternity predestinated, unconditionally, a portion of the human family to die everlastingly, and that the number thus doomed are positively hated by the Divine Being.

God makes some men to be damned: "He doth know when he makes a man whether he will *save* him or *damn* him; and, therefore, if he is to be damned, *HE* is *MADE* to be damned; and if

*God, Jesus Christ,
Inspired Teachers.*

"As I live, saith the Lord God, I have no pleasure in the death of the wicked. Turn ye, turn ye from your evil ways; for why will ye die?" Ezek. xxxiii. 11. "The Lord is gracious and full of compassion; slow to anger, and of great mercy. The Lord is good to ALL: and his TENDER MERCIES are over ALL HIS WORKS." Ps. cxlv. 8, 9.

"The Lord is longsuffering to usward; not willing that ANY should perish, but that ALL should come to repentance." 2 Pet. iii. 9.

to be saved, he is made to be saved."—Page 29 of the "*Adjuster Adjusted*."

The blood of Christ was shed only for a "few" "quickenened souls," the "Church," the "elect."

That as nature cannot resist the operations of providence, the soul cannot resist the operations of grace.

Faith is not necessary to salvation. Part II., p. 25.

Man has nothing to do in the matter of his own salvation: Christ has kept all the commandments for him. "Your *optionals* and *conditionals* must be *blown* away, or God will *blast* you for trammelling his Christ and his salvation with such abominable fetters." Part IV., page 60.

"That he (Christ) by the grace of God should taste death for **EVERY MAN**."—Heb. ii. 9.

Men will not come to the light, John iii. 20. "I have called, but ye have refused." Proverbs i. 24. "Choose life." "Ye will not come to me." John v. 40. "I would; * * but ye would not." Matt. xxiii. 37.

"He that believeth not shall be damned." Mark xvi. 16. "Without faith it is impossible to please him." Heb. xi. 6. "He that cometh to God must believe." Heb. xi. 6.

"He that believeth shall be saved." Mark xvi. 16. Here salvation is made to depend upon faith. "Abraham believed God, and it was counted to him for righteousness." Rom. iv. 2. What do you call this but a condition? Would righteousness have been imputed if he had not believed? See James ii. 24; Matt. xii. 37. "For not the hearers of the law are just before God, but the doers of the law shall be justified." Rom. ii. 13. Here justification is made to depend

Once in grace, never out: "Final falling away from grace is a lie." "Conditional election is a lie." Part IV., page 54.

upon doing the law. Many others might be adduced.

"If thou forsake him, he will CAST THEE OFF FOR EVER." 1 Chron. xxviii. 9. "Lest I become a CAST-AWAY." See Heb. vi. 4-6; x. 26-31. "Make your calling and ELECTION sure." 2 Pet. i. 10. How? See for an answer 1 Pet. i. 5-10. Is there no condition here?

"None shall be able to pluck them (the sheep, namely, obedient believers. As long as they retain their justified state they shall persevere) out of my Father's hand." John x. 28, 29.

ANTINOMIANISM, &c.

"The law is cruel and tyrannical, requiring what holy, just, and good."—*Paul.*

Dr. Crisp.

"The sins of the elect were so imputed to Christ, as that though he did not commit them, yet they became actually his transgressions, and ceased to be theirs."—*Dr. Crisp.* So you believe. Please to point out a passage of scripture which supports you in this.

"The feelings of conscience, which tell them that sin is theirs, arise from a want of knowing the truth." "It is but the voice of a lying spirit in the hearts of believers that saith they have yet sin wasting their consciences, and lying as a burden too heavy for them to bear."—*Dr. Crisp.* So you believe; but how contrary to the scriptures of truth, and indeed to common sense. "Christ's righteousness is so imputed to the elect, that they, ceasing to be sinners, are as righteous as he was, and all that he was."—*Dr. Crisp.* So you believe. Yes, you believe that David in the act of adultery, and covered with the crime of murder, was in the favour

of heaven equally as he was when breathing his loftiest songs. That the spiritual spouse of Christ, though she play the harlot, will never be divorced; that the branch once in the vine, though it become unfruitful, will nevertheless still abide in the vine and be finally saved, contrary to John xv. 6; that the sheep, though it stray, is ever in the fold; that the servant, though he bury his talent, shall, notwithstanding, hear his Master say, "Well done." "An elect person is not in a condemned state while an unbeliever; and should he happen to die before God call him to believe, he would not be lost."—*Dr. Crisp*. This is an article of your creed. "Repentance and confession are not necessary to forgiveness."—*Dr. Crisp*. So you teach, and, I suppose, believe. "Your conditionals must be blown away." Part IV., page 60. "A believer may certainly conclude before confession, yea, as soon as he hath committed sin, the interest he hath in Christ, and the love of Christ embracing him."—*Dr. Crisp*. In this gospel you believe. I am not making doubtful statements. I can prove my assertions by your own works. It is true you are not so outspoken as *Dr. Crisp*; but your antinomian expressions amount to the same. I hope you will properly adjust my "weights and scales" on this point. You have clearly taken Crispianity for Christianity; and because I cannot believe in the former, you call me an infidel. I am an infidel in Crispianity, but not in New Testament Christianity. I believe that Jesus Christ is the Son of God, and that he came to save his people FROM their sins.

The following were Arminians:—Jeremy Taylor, John Goodwin, Barrow, Tillotson, Archbishop King and Warburton, Whitby and Tomline, Wesley and the seraphic Fletcher, Dr. A. Clarke and R. Watson, Newton, (the astronomer,) Locke, Dr. S. Clarke, Boyle, and S. Drew, who has been called the English Plato; and the list might be considerably augmented. Here are men of eminence in piety and literature, quite as able to arrive at the truth as you are, and with minds, I hope, as honest. Will you have the

temerity to call the above-named divines and philosophers "infidels," and "veritable agents of darkness," as me? Indeed, you have done so indirectly.

The following is the character of your system by a master-hand, and withal a Calvinist. "Of a heresy (meaning Antinomianism) which, in its mildest form, excludes repentance towards God, and substitutes eternal justification for the atonement, as a matter of faith and basis of hope—which destroys all sense of accountableness, and converts religion into a heart-withering speculation, adapted to foster all the selfishness of the human heart—of such a system as this, it seems impossible to speak in terms of too strong reprobation. * * * It has been styled, the 'stoicism of Christianity,' both because it builds upon the distorted doctrine of necessity, and because it seeks to evade the realities of our moral condition, and to effect a disjunction between the understanding and the active powers, by means of abstract speculations which minister to a dreamy and inane intellectual quietism. In the Antinomian scheme, religion resolves itself into the knowledge and contemplation of extrinsic and unchangeable relations. The spiritual principle and its opposite, the old and the new man, are considered as agents, and the man himself as not an agent, but a passive spectator of the conflicts. His infinite interests are no longer his own concern, nor do the interests of his fellow-sinners concern him. Prayer is no longer a reasonable service, and the Antinomian can pray only when he forgets his system. Yet there is scarcely a doctrine of the Scriptures which may not be held by him in form, though wrested in its application. The process by which, in the minds of some individuals, errors are substituted for the truths which they counterfeit, is analogous to what takes place in the production of some petrifications: particle by particle, the living matter is replaced by stone, while the outward shape remains the same. The incipient Antinomian has not changed his creed; but he has undergone, or is undergoing a change, as the result of which certain

sentiments naturally dry up and fall off as foreign to the mind, of which they formed a part. But, when once the system gains entire possession of the mind, it drinks up the sources of the affections and passions; and the Antinomian is harmless and irreproachable only in proportion as he is cold, quiescent, and insensible." Listen to the following bit from the same pen: "Antinomianism is a callous selfishness, generating a spirit litigious, censorious, and bitter towards those who do not embrace it, and especially hostile to devout men. It is, assuredly, not the faith that "worketh by love."

On the appearance of your '*Adjuster Adjusted*,' a respectable clergyman in this country said to a friend of mine, "I see the discussion is over. Mr. Cozens does not address himself to the questions in debate." Other of my friends have remarked, "He (Mr. Cozens) has exhausted himself in his '*John Wesley*,' &c." Your No. V. seems to confirm the above suspicions, as, from the first word to the last, with the exception of "Mark that, Philip! Here," on page 76, are borrowed, the whole being in marks of quotation.

You have taken up about five pages with a borrowed disquisition on Rom. ix. 1—3. You are certainly not adjusting the adjustment here, as, so far as I can call to mind, I did not quote that passage in my Second Letter.

From pages 67 to 75 you give us what I presume you call a "running comment" on Rom. ix. 4—10; but for what purpose I cannot divine, unless you wish to draw a distinction between those Jews who had embraced the gospel and those who had not, to show that these parties were under the influence of an unconditional predestination; but this I defy you to do in consonance with the teaching of the epistle from which the extracts are made. What you would call the reprobate part—"those which were not of Israel," "the children of the flesh"—had despised the riches of his goodness, forbearance, and longsuffering, which

were designed to bring them to repentance, (chap. ii. 4.) How could this be, if these impenitent Jews were under an act of preterition? Their damnation is charged on themselves, (chap. ii. 5.) Their not attaining to the righteousness of faith is imputed to the fact of their not seeking it by faith, but by the works of the law, and their stumbling at the doctrines of the cross, (chap. ix. 32.) Paul prays that they may be saved, (chap. x. 1.) Wherefore this prayer, if he had just proved their unconditional reprobation? This apostle, whose writings are the stronghold of your theory, moreover promises these reprobates salvation, if they believe and earnestly pray for it, (chap. x. 9—13.) God had stretched out his hands all day long to this disobedient and gainsaying people, (verse 21,)—of course to gather and save them.

Now then, Mr. Cozens, for Jacob and Esau again, (verse 11.) In your "*John Wesley*," &c., page 20, you ask me how the word *nation* comports with the divine statement, "It was said unto her, the elder shall serve the younger." In my "*Weights and Scales*," page 34, I answer, "Very well. 'Two nations (*goyim*, noun mas. pl. form of *goy*, meaning a nation. The word never means children) are in thy womb; and two manner of people (*leummim*, a noun mas. pl. of *leom*, signifying a people—never a child or children) shall be separated from thy bowels; and the one people shall be stronger than the other people, and the elder (nation, people) shall serve the younger.' Gen. xxv. 23. I repeat, the word children is not in the text; hence our translators have very properly put it in italics in Rom. ix. 11. You stand convicted of gross ignorance or inattention to the passage in dispute." In your "*Adjuster Adjusted*," page 75, you persist in quoting Rom. ix. 11, according to the authorised version, without removing the difficulties interposed by Gen. xxv. 23, to which the quotation in Romans must certainly be subordinate. Having cut the gordian knot, you charge me with gross ignorance or inattention to the passage. Why, sir, to carry your point,

you would deny the plainest axioms in science ! But a little more on this question, if you please. It is evident from Gen. xxv. 23, that Jacob and Esau are not spoken of as *individuals*, but as representing the nations that should spring from them.

This statement is farther confirmed from the non-fulfilment of the prediction in the *persons* of those individuals. I challenge you to find a text in the whole compass of revelation to show wherein Esau personally served Jacob. But, on the other hand, I can show you that Jacob was personally subject to Esau. See Gen. xxxii. and xxxiii.

Again,—I can show the fulfilment of the prediction in their posterities. 2 Sam. viii. 14 ; 1 Chron. xviii. 13. Compare Gen. xxvii. 40, with 2 Chron. xxi. 8-10.

Also,—Malachi (chap. i. 1—3) understands the malediction, not of the person of Esau, but of his posterity: “Whereas Edom saith,” verse 4. The Edomites were the descendants of Esau. “And I hated Esau, and laid his mountains,” &c., verse 3. This calamity never befel Esau personally, but his posterity. Jer. xlix. 18 ; Ezek. xxxv. 3, 4, 7, 9, 14, 15 ; Obad. x.

The election spoken of was the choice of Jacob’s posterity to be the visible church and the peculiar people of God. See Deut. vii. 6, 7 ; Acts xiii. 7. Now if Jacob had been Esau’s master personally, and had been superior to him in worldly considerations, this certainly would be no proof that Jacob was elected to eternal life, and Esau reprobated, any more than the poverty and sores of Lazarus proved his preterition, and the purple and scarlet and fine linen argued in favour of the election to life of the pampered individual who wore them. The same observations apply to Jacob and Esau’s posterities.

The apostle’s purpose here is to show that the election spoken of, of which Jacob’s posterity was the sub-

ject, and which proceeded from God's free gift, may be taken from them, and given to others, without any impeachment of the divine character. That this is the drift of the apostolic argument, see verses 24—26, "What shall we then say?"—what is the conclusion to be drawn from the premises laid down? "What shall we then say? That the GENTILES, which followed not after righteousness, have attained to righteousness," (verse 30.) Here, then, is an election forfeited, which is opposed to your idea of that subject; and, secondly, an election originating in time, "I will call them my people which were not my people, and her beloved which was not beloved, (verse 25;) whereas you say that the election is eternal.

That this election was not to eternal life, but to external privileges, many of them temporal, and others pertaining to the spirit, is further intimated from the fact that the ages of these parties is specially introduced; "The ELDER shall serve the YOUNGER." Why this, if eternal consequences were involved in the affair? Age in that case would have had no relation to the matter. The age is introduced to show that Jacob's election was contrary to the right of primogeniture.

I defy you to produce a solitary scripture in which the damnation of poor Esau is taught. If you please, I will notice a few of those passages on which you and your brethren rely when you attempt to prove this point on which I challenge you. Gen. xxv. 23, we have already noticed. Mal. i. 2, 3,—This is the first time in which it is said that Esau is hated. On this text I remark (1) Jacob and Esau had been dead hundreds of years ago. (2) The hatred of which Esau was the object, was not a positive dislike, but signifies less privileged, according to the idiom of the Hebrew tongue. See Gen. xxix. 30, 31; Deut. xxi. 15—17: compare Matt. x. 37. (3) Not Esau, but his posterity is referred to in this passage: see above. Heb. xii. 16, 17: "Lest there be any fornicator or profane

person, as Esau, who for one morsel of meat sold his birthright. For ye know that afterward, when he would have inherited the blessing, he was rejected : for he found no place of repentance, though he sought it carefully with tears." I remark upon this—

First,—That the text does not prove that Esau was a fornicator : the particle *or*, being a disjunctive, forbids that construction.

Second,—The term *profane*, refers to the act of Esau selling his birthright, which was connected with spiritual advantages, though not involving the eternal well-being of the soul.

Third,—The blessing which he sold was not his eternal interest in the expected Messiah. You will not go for this much, for you say he never had any interest in the Messiah ; consequently, he could not sell that which he never had. And again, according to your creed, Esau's preterition was an act done in eternity by the decree of God ; whereas the sale of his birthright was an act of his own done in time by himself for a morsel of meat. Besides, the construction which the hyper-Calvinists sometimes put upon this passage, when quoting it in the pulpit, involves a solecism—a BIRTHRIGHT (the rights of birth,) and yet be denied those rights, and justly too, by an absolute and eternal decree!!!

Fourth,—The rights of primogeniture, or the birth-right, had the following privileges belonging to it : (1) The firstborn was consecrated to the Lord, Exod. xxxiii. 29 ; (2) A double portion of the estate was allotted him, Deut. xxi. 17 ; and a dignity and authority over his brethren, Gen. xlix. 3 ; a succession to the government of the family or kingdom, 2 Chron. xxi. 3 ; and probably the chief management in church affairs : see Gen. xii. 7, 8 ; xiii. 18 ; xvii. 7 ; xxvi. 25 ; xxxi. 54 ; xxxv. 7. And perhaps, in the case before us, (Jacob and Esau,) the privilege of being the primogenitor of the Messiah, and the person from whom the

church of God was to spring. "He afterward would have inherited the blessing, (viz., his birthright,) but he was rejected; and he found no place of repentance, though he sought it carefully with tears." Any one, by comparing Gen. xxv. 29—and xxvii. 1—with the texts under consideration, will see that the eternal state of the brother of Jacob is not implicated in the words of the apostle.

You say, "God never blessed Esau," &c. Compare this averment with Heb. xi. 20: "By FAITH Isaac blessed Jacob and Esau CONCERNING THINGS TO COME." Were not the providence and grace of God called into exercise here, think you?

Having thus answered No. V., I proceed to offer you a few thoughts on General Redemption.

I. If the doctrine of a limited atonement be true, what becomes of the veracity of God, as expressed in the following passages? "God so loved the WORLD, that he gave his only begotten Son, that WHOSOEVER believeth," &c. (John iii. 16;) "but that the WORLD through him might be saved," (verse 17.) "Behold the Lamb of God, that taketh away the sins of the WORLD," (John i. 29.) "My flesh which I give for the life of the WORLD," (John vi. 51.) "And he is the propitiation for our sins, and not for ours only, but for the sins of the WHOLE WORLD," (1 John ii. 2.) "And we have seen, and do testify, that the Father sent the Son to be the Saviour of the WORLD," (1 John iv. 14.) "For I came not to judge the WORLD, but to save the WORLD," (John xii. 48.) "For God was in Christ reconciling the WORLD unto himself," (2 Cor. v. 19.) Without the least authority, and in contradiction to common sense, you change the letters *w-o-r-l-d* into *e-l-e-e-t*; but for this we have only your own *ipse dixit*. The above substitution puts an unnatural strain upon language, violates the plainest principles of grammar, [but we do not wonder at this, after what we have seen of your Latin freaks; the *litterati* of this neighbourhood are sometimes rather jocose on this

part of the battle.] and makes some of the above Scriptures speak downright nonsense.

II. What becomes of the doctrine of God's love, which the Scriptures teach us is commensurate with our species? "He is loving to *all*, and his tender mercies are over *all his works*." "God is love." On your hypothesis, he loves *the elect only*, which may be one in a hundred, or one in a thousand, or six or seven among millions, as in the affair of the flood. But let us put it at *one in a hundred*, which is very liberal, judging from the spirit of your writings. This one is unconditionally, before all worlds—for no reason but that God would have it so—predestinated to be saved. and *ninety-nine* of the hundred (with a nature equal in capabilities, dignity, and destiny to the happy *one*,) are unconditionally reprobated to live for ever in devouring flames! I demand, on the above evidence, where is the love of a being who could so act? Fifty decreed to be saved, and fifty to be lost, would be *even*; in this case his love and hatred would be in a state of equipoise, and the decrees (though far from being merciful and just) would lose much of their harshness in their degree, though not in their nature. Matters standing thus, the Gospel would be far from being good tidings of great joy. With Mr. Wesley I sincerely say, "I could sooner be a Turk, a Deist, yea, an Atheist, than I could believe this. It is less absurd to deny the very being of God, than to make him an almighty tyrant." "God is love!"—glorious truth to every soul of man. How different your system, which has no tears to shed over the miseries of a fallen world, and at the same time suspects those who have.

III. A limited redemption contradicts those passages which speak of the death of Christ as a ransom for all men or every man, and of the will of God that all should be saved. "Who gave himself a ransom for all, (1 Tim. ii. 6.) "Because we thus judge, that if one died for all, then were *all dead*; and that he *died for all*, that they who live," &c. (2 Cor. v. 14, 15.)

"That he, by the grace of God, should taste death for *every man*," (Heb. ii. 9.) "Who would have *all men* to be saved," (1 Tim. ii. 4.) "Not willing that *any* should perish, but that *all* should come to repentance," (1 Pet. iii. 9.) "Therefore as by the offence of one, judgment came upon all men to condemnation; even so, by the righteousness of One, the free gift came upon *all men*." The doctrine of this last passage is that the "free gift" and the righteousness of Christ extend as far as the condemnation.

IV. It is inconsistent with those texts which make it imperative on man to believe the gospel, and suspend his salvation on that condition. "He that believeth in me shall never thirst," (John vi. 35,) "He that believeth and is baptized shall be saved," (Mark xvi. 16.) "That *whosoever* believeth on him should not perish," (John iii. 16.) "That through his name *whosoever* believeth in him shall receive remission of sins," (Acts x. 43.) "Even the righteousness of God, which is by faith of Jesus Christ, *unto all* and upon all that believe," (Rom. iii. 24.)

V. Then we have a class of texts which speaks of the possible damnation of those for whom Christ died. "Destroy not him with thy meat for whom Christ died," (1 Cor. viii. 11.) "Even denying the Lord that *bought* them, and bring upon themselves swift destruction," (2 Pet. ii. 20.) "For if after they have escaped the pollutions of the world, through the knowledge of the Lord and Saviour Jesus Christ, they are again," &c. (2 Pet. ii. 20.) "Of how much sorer punishment, suppose ye, shall *he* be thought worthy, who hath trodden under foot the Son of God, and hath counted," &c. (Heb. x. 29.) "Then his Lord, after he had called him, said unto him, O thou wicked servant, I forgave thee all that debt because thou desiredst me: shouldst not thou also have had compassion on thy fellow-servant? And his Lord was wroth, and delivered him to the tormentors, till he should pay all that was due to him. So likewise shall

my heavenly Father do also unto you, if ye from your heart forgive not every one his brother his trespasses." Matt. xviii. 32.

Now, sir, in conclusion, please to listen to the common sense of the following from the mouth of a poor negro:—

Master. "Well, Jack, how did you like the minister?"

Negro, "Why, Massa, me scarcely know; for de minister say, God makey beings, calla man; he pickey out oney here, oney dare, and givey dem to Jesus Christ, an da can't be lost. He makey all de rest reprobate, and givey dem to de devil, da can't be saved. And de devil, he go about like a roaring lion, seekin' to get away some a Christ, and he can't. De minister he go about to get away some de devil's, and he can't; me dono which de greatest fool, de preacher or de devil."

You seem to be aware that the stronghold of election and reprobation is the ninth of Romans; hence you are putting forth all your strength—or rather, the strength of another—to make good your positions on the bases of that chapter. I told you in my last that the whole of your No. V. was borrowed, save four words. On the appearance of No. VI. I congratulated you on the very easy manner in which you were accomplishing your task: this, like No. V., has cost you no thought, as, from the marks of quotation, I perceive you have invoked the aid of some one whom you think is more able to fight the battle than yourself, by transcribing his commentary, from the first word in your pamphlet to the last. I cannot see a solitary syllable of your own in any one part of the entire sixteen pages, save four words as in No. V. Evidently you have not confidence in your own abilities to manage this part of the controversy.

But now to your "liber." Page 81 and part of 82, containing observations on Jacob and Esau, I shall not

particularly notice, as, substantially, I said in my last all I wish to say on that question.

On page 82 you quote verse 14, and your author (who he is, I do not know, but if you have correctly transcribed his words, a few weeks in Lindley Murray would do him no harm) certainly does not know what he is writing about, as in his remarks on this verse (page 85) he says, "Now as God damns no man but for sin, so he had decreed to damn no man but for sin." In this I cordially concur. Now on pages 82 and 83 he teaches that as the salvation of the elect is not of themselves; so the damnation of the reprobate portion is not of themselves, but was a point settled before they were born. I will give you his own words: "This (verse 14) is not an objection of his own, but of an adversary, which he takes up and returns an answer to; and which itself greatly serves to settle and confirm the true sense and meaning of the apostle in this place; *as that it could not be, that election and rejection of men should proceed according to their merits; or that God chooses some for their good works, and rejects others for their wicked works*, because no man could ever pretend to charge God with UNRIGHTEOUSNESS ON THIS ACCOUNT: nor could it be that God chose and rejected men, upon a foresight of their good and evil works, for this also would not be *liable* to such an objection; nor that the Jews, having made the law of none effect by their tradition, despised the gospel, crucified Christ, and persecuted his disciples, are therefore cast off, and the Gentiles being obedient both in word and deed, are received into favour, for this likewise would not be chargeable with unrighteousness by man; but that two persons, as Jacob and Esau, AND THE SAME MAY BE SAID OF ALL MANKIND, being upon an equal foot, not being yet born, nor having done either good or evil, an inequality, a *difference is made between them by God himself*; the one is chose, [chosen,] the other passed by." Here we are plainly taught that the damnation (your author says "*passed by*," this means damnation) of Esau and all mankind is not according

to their "merits," nor "wicked works," not because the children have done evil, but because God would have it to be so. This is the language of the last quotation, or I cannot read plain English. In the face of this, how could your author say, almost in the same breath, at least in his remarks on the same verse, "God decrees to damn no man but for sin." I leave you and your author to get out of this dilemma the best way you can.

Your author is about as bungling at similes as you are. He says on page 84, when trying to make the doctrine of Preterition and Election as faceable as possible. "Every prince may choose his own ministers and favourites, and who [whom] he will have of his privy council, without doing any *injustice* to those he takes no notice of; every man may choose his own company, who [whom] he will converse with, without doing any wrong to such he does not think fit to admit to an intimacy with him; and yet men are not willing to allow the Most High that liberty." The parallel is not good. If God takes no notice of a man, he perishes. To take no notice of him is tantamount to sending him to hell. If God were to annihilate him at death and deprive him of the grand prerogative of his being, namely, his immortality, while he conserved others, and rewards them with an eternally happy existence, I do not see that in *that* case God would deal unjustly to him; nevertheless, I cannot see how, even on this hypothesis, the proceedings of the Divine Being could be vindicated against the charge of partiality. But to bring him into existence, and stamp that existence with immortality, and "pass him by," do not comport with the principles of right. There is no analogy between a prince and those whom he does not make his privy council, and a man and those whom he does not make his companions on the one hand, and the dealings of God with the reprobate on the other. Those not in the privy council, &c., though not elected to privilege, are not cursed with evils, not imprisoned nor doomed to transportation, nor to the drop. You

give us the one side only of your system in this simile; not to elect is to reprobate. You are, I doubt not, ashamed of the black side, and call it a "PASSING BY." Yes, it is the "passing by," of the cruel father who seeing his child drowning where, without risk to his own life, he may save him; but he "PASSES BY" to join the other part of his family gamboling or basking in the sunshine, happy and safe, and, to complete the tragedy, he teaches them to sing an anthem, loud and joyful, as a fit response to the groans and cries of his struggling, dying offspring. That be far from Thee, O God, to act thus. "The Judge of all the earth will do right."

Verse 15: on this passage, if you please, I will again show you the inconsistency of your author. He says, pages 85 and 86:

"The executive of a country may select any number of criminals whom he [it] may see fit to pardon, or who may be forgiven in consistency with the supremacy of the law and the welfare of the community, and none has a right to murmur, but every good citizen should rejoice that *any* may be pardoned with safety. So in the moral world, and under the administration of its Holy Sovereign." Here your author attributes the passing by or damnation to actual sin. Now, if you please, listen to him again.

"Now the objects of this act ("passing by" or damnation) are to be considered either in the PURE or in the CORRUPT MASS; if in the PURE MASS OF CREATURESHIP, which seems to be the apostle's meaning, as being not yet created, made, or born, and having done neither good or [nor] evil; no *injustice* is done by this act, for as it found them it left them; it put nothing into them, no evil in them, nor appointed them to any, of any kind," &c. Page 84. In this extract your author says that the fiat of preterition was struck against the children before they were born, when pure, not having as yet committed actual sin.

I defy you to reconcile him in these two quotations. He is looking at the question from a point of observation not true ; therefore his authority is lighter than dust in the balances. He is in opposition with himself: now attributing the damnation of the reprobate to actual sin, then to a determination in the mind of God conceived before he was born. You have committed the same blunder yourself in the early part of the controversy. Indeed, your writings, from your "*Outlines*" to No. VI., are replete with puerilities and false logic. I could easily fill my eight pages with like specimens, taken from your issue of Saturday last, but the above shall suffice at present.

"Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth," (verses 15 and 18.) Dr. Samuel Clarke says, "Even in human judicature should an unskilful spectator take upon him to find fault with the sentences of an able and upright judge, might not the judge well express himself in the following manner? 'I will acquit whom I see fit to acquit; and I will condemn whom I see fit to condemn:' meaning, not that he would do it *arbitrarily*, but that, as having the most perfect knowledge of the law and fact, his sentence ought not to be questioned by unskilful speculators." The meaning is, man shall not prescribe the rules by which God will give his mercy; but those rules are detailed in his Word, and are made in justice and grace to every one of the entire race. Those who seek and ask his mercy shall obtain it. "Whom he will he hardeneth." Your author says on this, (p. 91,) "The word *hardening*, when attributed to God in scripture, not only means permission, [as some trifling theologians determine,) but the action of divine wrath." To talk of trifling theologians is very modest in a man who cannot write good English, and withal is one of the worst of reasoners. I will here give you another specimen of his consistency, or inconsistency, as found in his writings:—

"It (the act of 'passing by') put nothing into them (the reprobates,) no evil in them, NOR APPOINTED THEM TO ANY, OF ANY KIND."—Page 84.

"Solomon, also, teaches that the destruction of the wicked was not only fore-known, BUT THEY WERE MADE ON PURPOSE FOR THE DAY OF EVIL."—Page 91.

What reliance can be placed on such a writer?

As to the *hardening* mentioned in verse 18—totally disregarding what your authority says, as being unworthy of credit—I beg to observe, (1st) Pharoah is said to have hardened his own heart (Exod. viii. 15) on the withdrawment of the plagues; (2nd) God had repeatedly softened the heart of this proud monarch, with a merciful intention; (3rd) When wrath was poured out upon him, it was when by his own will he had become incorrigibly wicked, and as a just judgment for his long and dark catalogue of sins; (4th) Whitby says, "God hardened him, not by laying upon him any necessity to be so, but only by his patience and lenity, in withdrawing the plagues which should have led him to repentance, as a master makes his servant worse by his lenity; and 'tis observed by Vossius, that, before St. Austin wrote against Pelagius, he agreed with them (the Fathers) in most of these expositions."—*Five Points*, page 100, 1710.

Verse 16: "So, then, it is not of him that WILLETH, nor of him that RUNNETH, but of God that showeth mercy."

"Whosoever WILL, let him take of the water of life freely." (Rev. xxii. 17.) "So RUN that ye may obtain." (1 Cor. ix. 24.)

I claim equal authority for Rev. xxii. 17, and 1 Cor. ix. 24, as for Rom. ix. 16. On your hypothesis, you cannot harmonise Rom. ix. 16 with Rev. xxii. 17, and 1 Cor. ix. 24. You say the word *running* means zeal and contention, (page 87.) I accept the gloss. I give you all the benefit of the definition in your explanation of Rom. ix. 16; but observe, I claim the same privi-

lege on 1 Cor. ix. 24 ; and then, to explain the apostle in accordance with your creed, we shall find him as self-contradictory as you and your author are.

Let us see if we can offer a better theory on this verse than yours, and one which accords with the analogy of faith. "So then, it is not of him that willeth," &c. "I conclude, therefore, from these several instances, that the making or continuing any body of men the peculiar people of God, is righteously determined ; not by the judgment, hopes, or wishes of men, but by the *will* and *wisdom* of God alone. For Abraham judged that the blessing ought, and he willed, desired, that it might be given to Ishmael ; and Isaac also willed, designed, it for his first-born, Esau ; and Esau, *wishing* and hoping that it might be his, *readily* went, *ran* a hunting for venison, that he might have the blessing regularly conveyed to him : but they were all disappointed—Abraham and Isaac, who willed, and Esau who ran : for God had originally intended that the blessing of being a great nation and a distinguished people should, of his mere good pleasure, be given to Isaac and Jacob, and be confirmed in their posterity ; and to them it was given. And when, by their apostasy, they had forfeited this privilege, it was not Moses' *willing*, nor any prior obligation God was under, but his own sovereign mercy which continued it to them." —*Clarke in loco*. In this exposition all is textual and consistent.

Verse 17 : "For the Scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might show my power in thee, and that my name might be declared throughout all the earth." Your author, in his expositions on this passage, gives us other samples of his contradictory logic.

God's act of preterition "left them as it found them: it put nothing into them, no evil in them. Man after, and notwith-	"The very character of the Egyptian monarch was given him by the Lord."— Page 90.
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standing this act, came into the world an upright creature, and became sinful, not by virtue of this act, but by their [his] own inventions."—Page 84.

How do you make these agree? The very character of the Egyptian monarch, with all its turpitude, "given to him by the Lord!" How abhorrent such an assertion! "GOD IRRITATED, PROVOKED, and STIRRED HIM UP AGAINST HIS PEOPLE ISRAEL" (page 90). No, NO: "Let no man say, when he is tempted, I am tempted of God: for God cannot be tempted with evil, *"NEITHER TEMPTETH HE ANY MAN"* (James i. 13). It is time you sought a less repulsive exposition for verse 17. Your representations are a libel on the character of the God of mercy and truth. You praise *that* in Him, which you would execrate in any one of his creatures.

If Pharoah were reprobated from eternity to damnation, what becomes of those passages which assert that God "is loving to all;" that he "would have all men to be saved;" that he "has no pleasure in the death of a sinner," &c.? Does not your theory clash with these quotations? Most assuredly it does.

It is certain that God had employed the usual means to bring Pharoah to repentance, that he might convert him. He sent his ministers, Moses and Aaron, with his commandments; but the proud King replied, "I know *not* the Lord, *neither will I* let Israel go." He then manifested his power by miracles, but with as little success; and afterward he sent upon him unexampled affliction, and, under the pressure of his stretched-out hand, the impious king repeatedly humbled himself, and confessed his sins, and promised amendment. Here, then, was a measure of grace granted; and, had he kept his resolutions, and acted in accordance with the gracious impressions made upon his soul, the good work thus commenced would have been completed.

"I have raised thee up" (Exod. ix. 16, Rom. ix. 17.) When were these words spoken? Immediately after the plague of boils (chap. ix. 9-11.) Now as this plague was sent with a merciful intention, even to Pharoah, but without accomplishing the end designed, God made him to stand (*heemadticka*, the hiphel pret. from *Amad*;) God preserved him from death in this plague—postponing his destruction, to make it more strikingly manifest when it does come: "To show *in thee* my power." But, after this, softening grace was granted to Pharoah (verses 27 and 28), and he may have escaped the tragedy of the Red Sea. "At what instant I shall speak concerning a kingdom, to pluck up, and to pull down, and to destroy it; *if that nation, against whom I have pronounced, turn from their evil*, I will repent of the evil that I thought to do to them" (Jer. xviii. 7, 8); and the same law obtains in respect to individuals. Ezek. xviii. 20, 21:—"The soul that sinneth, it shall die. * * * But if the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live: he shall not die. All his transgressions that he hath committed; they shall not be mentioned unto him: in his righteousness that he hath done, he shall live. Have I any pleasure at all that the wicked should die (saith the Lord God)? and not that he should turn from his ways, and live?" These observations have respect to Pharoah equally with any other wicked man.

You have very injudiciously made your selection of authors in No. VI. On page 93, you give us Barnes's note on this passage (verse 17), prefacing it with "Barnes very judiciously" [I suppose you mean *judiciously*] "observes!" Well, if you please, I will contrast one of his *judicious* observations with another found in your compilation (No. VI.):—

BARNES.

"The very character of "He (God) did *not* exert
the Egyptian monarch *was* a positive *evil* influence on

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given him by the 'Lord.' " the mind of Pharoah : he
 " God irritated, provoked, acted *as he choose* to do, with
 and stirred him up *against a determinate choice of evil.*
his people Israel."—No. VI. —No. VI., page 93.
 page 90.

Of course you believe these two opposites : or why have you quoted them with approbation ? I think you Calvinian gentlemen hardly know what to make of Pharoah.

Verses 19 and 20 receive their proper solution from the foregoing reasoning.

It is evident to the most superficial observer that both you and Dr. Gill, your great authority on Rom. ix., have a creed to serve, and to do so, you violate the plainest teachings of Inspired Writ, even to the making of new portions of scripture. I seriously advise you to be careful in this particular. Your creed should adapt itself to God's Word, and not God's Word to your creed.

How, my dear sir, should you have managed Rom. ix. had Dr. Gill never lived ? You have to no purpose, treated us to about forty-nine pages in Nos. IV., V., VI., and VII., from that author's commentary, and in passing over this part of the controversy you have taken no notice of the difficulties which I, in my *Weights and Scales*, interposed between those scriptures and your hyper views. I call your attention to my requirement expressed in my Second Letter, which is as follows : "I require of you," * * * "That you, consistently with reason, philology, and the analogy of faith, remove those objections which I have interposed between the texts you have quoted and your creed, or confess that you cannot." Now any one reading your issues will readily see that you are not in the least degree paying respect to this very just demand ; but you persist in dogmatizing and contradicting, as if you and your brethren were oracles from whose decision there is no appeal. Robert Hall many years ago pronounced Antinomianism to be "a thick-skinned mon-

ster of the mire and the ooze, which no dart can pierce, and no discipline can tame." So I think. You, sir, as one of the abettors of that awful system, are a living illustration of the truth of the above opinion.

You advise me to go to a reverend gentleman who has been lecturing on Rom. ix. for some of his "*discoveries*," and to ask him how he found Jehovah's "election of some," and "the possibility of the salvation of all," in this chapter. Well, sir, I understand that *that* gentleman acquitted himself most efficiently in that course of lectures; but I beg to say, that in dealing with you, I do not need the help you advise me to seek, much less do I feel the necessity of transcribing an entire commentary on that knotty section of the apostle's writings. As to the "election of some" being taught there, I presume I have no need to try to prove, as this is one of the prime articles of your frigid, narrow-hearted creed. Yes, you glory in the *fewness* of those whom you think will find eternal life, and complacently iterate time after time the favourite phrases, "the little flock," "the dear people." Why, sir, when you have proved the truth of your creed, what have you done? Have you conferred a boon on the family of Adam? I emphatically answer no. If the doctrines you teach are true, the world should weep tears of blood, and one simultaneous groan, loud as the voice of many waters, should arise from the heart of our bleeding race. Now I think the possibility of the salvation of all is clearly taught in this disputed chapter and its context. Paul expressed deep anguish of spirit, not that his countrymen had been predestinated to damnation, but rather that in their obduracy and self-will they had rejected the Messiah (chap. ix. 1-3). His perturbed mind sought suitable vent for its anguish in the following energetic language: "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved" (chap. x. 1). I ask again, why this prayer if the apostle had just proved their preterition. The Israel for whom he prayed was not the elect portion, but the reprobate (verses 2, 3).

Were Paul alive now, and to pray thus in the pulpit of Little London, you would call him an "infidel," "an enemy of God's truth," or an Arminian. To prove the possibility of the salvation of all these stubborn Jews, I refer you to the repeated declarations of Jesus Christ himself, to the whole of Rom. x. and xi. 1, and to other parts of the Pauline epistles.

In justice I ought not to reply to No. VII., as you have not noticed my objections,—nor do the comments of Dr. Gill—to your Calvinian doctrines based on Rom. ix. ; but I shall, in a future stage of this controversy, call you back to every question you may find it convenient to pass over in silence.

Verse 21 first claims our attention, which reads thus : "Hath not the potter power over the clay, of the same lump to make one vessel unto honour and another unto dishonour." On this verse I remark—

(1st) Paul's reference to this parable (Jer. xviii. 1-10) unmistakeably shows that the apostle is discoursing not of individuals but of nations.

(2nd) There is no similitude between a lump of pliant clay in the hands of the potter, and a stubborn sinner refusing to bend his will to the requirements of God.

(3rd) No potter makes a vessel with a design to break or destroy it.

(4th) Men regarded as vessels, whether of honour or dishonour, have their own destiny in a great measure at their own disposal. (Jer. xvii. 7-12.) Do not fulminate and call me an infidel, but look at the verses quoted and properly meet them.

(5th) The passage does not necessarily involve individual salvation nor destruction in a future world.

(6th) God had a perfect right to elect the Jews to their national privileges while yet they were in the loins of Jacob, and by this act no wrong was done to the Edomites ; and now the Jews have forfeited these

privileges, God has an indisputable right to take them away or to admit others to participate in them.

Verses 22, 23, 24 : "What if God, willing to show his wrath and to make his power known, endured with much longsuffering the vessels of wrath fitted for destruction ; and that he might make known the riches of his glory on the vessels of mercy which he had afore prepared unto glory, **EVEN US, WHOM HE HATH CALLED, NOT OF THE JEWS ONLY, BUT ALSO OF THE GENTILES.**"

Remark (1st) Please to meet my observations on these verses in my *Weights and Scales*. I thought you intended to adjust *me*, but you have forgotten—you are weighing *Dr. Gill*.

(2nd) Verses 24, 25, plainly tell us who these vessels were, namely, the Jews and Gentiles as corporate bodies, or in the nations. Mind, you reject *national* election and reprobation.

(3rd) The observations of your favourite doctor, who has been so very serviceable to you, on the vessels of wrath, I do not dispute **SUBSTANTIALLY**. I think any Arminian may adopt them without compromising his own opinions. Yet I fear the doctor does not say all he means. The same may be said of the remarks on the vessels of honour, with slight exception. The doctor talks of imputed righteousness, and of regeneration, renovation, and sanctification of heart, as constituting the believer's meetness for heaven. If the theory of Calvinian imputed righteousness be correct, what need of sanctification or personal regeneration ? Are you not complete in Christ ?

(4th) The doctor says, when speaking of the vessels of wrath, "He (God) externally calls them" (page 101). To what ? To the gospel feast ? What ! when he had made no provision for them ! We do not believe that God can be such an egregious hypocrite as this representation makes him. Again, on page 102, your commentator says, "If a man is satisfied of his

calling, he ought to be equally so of his election." By this rule we can prove the election of what you call the reprobate. "He calls them (namely, the vessels of wrath) but they refuse." No matter about the refusing, if the call be demonstrative of the election; the creature's refusal cannot interfere with the decree. Then, upon Dr. Gill's rule and his previous assertion, there is hope even for the reprobate. Now, sir, for a little antilogy.

"Sometime ago, I called on a person to pay a little account. I was informed that the debt had been discharged. I could not believe it till my creditor brought forth the cancelled debt. Now, sir, my unbelief could not remove the erasure, and give that expunged debt a legal existence against me—nor did my believing the erasure pay the debt. Bless God, the debt is for ever paid! AND THOUGH MANY OF THE LORD'S PEOPLE BELIEVE NOT, yet he abideth faithful."—Page 25 of S. Cozens' *Adjuster Adjusted*.

"This is the saints' preparation for glory (justification and sanctification) before they come to it; and hereby the means are expressed: even sanctification of the spirit, and BELIEF OF THE TRUTH, through which God appoints his people unto salvation."—Rev. S. Cozens' *Adjuster Adjusted*, page 102.

Now, sir, how do you reconcile these two opinions? On the left hand you say faith is not necessary; on the right that it is one of the means through which God appoints his people to salvation. *Logica parvi Londini!*

Verse 25: "As he also saith in Osee, I will call them my people, which were not my people; and her beloved, which was not beloved."

Your author, on the evidence of this verse, has no right to say that "God had appointed *some* (excluding

others) from among the Gentiles to obtain salvation." Neither is he authorised in his attempts to add to the terms of this text, as he does near the bottom of page 103, by which he alters the features of the passage: this he does, I presume, for the reason that as it now stands it is not quite flexible enough to suit his creed. Nor is he in keeping with the spirit of this scripture when he talks of "*effectual calling*." The apostle here refers to the calling of the Gentiles into the church of God. Now I ask you, if on the evidence of the prophecies and other scriptures relating to that great event, you have any authority to limit the grace of God? Let us notice a few of them: Isa. xi. 10—"To it shall the Gentiles seek," etc.; "A light to the Gentiles" (Isa. xlii. 6); "The ABUNDANCE of the sea shall be converted unto thee, and the FORCES of the Gentiles shall come unto thee. The multitude of camels shall cover thee, the dromedaries of Midian and Ephah; ALL they from Sheba shall come: they shall bring gold and incense; and they shall shew forth the praises of the Lord. All the flocks of Kedar shall be gathered together unto thee, the rams of Nebaioth shall minister unto thee: they shall come up with acceptance on mine altar, and I will glorify the house of my glory. Who are these that fly as a CLOUD, and as doves to their windows? * * Therefore thy gates shall be *open continually*; they shall not be shut day nor night; that men may bring unto thee the FORCES of the GENTILES, and that their kings *may* be brought" (Isa. lx. 6-8, 11); "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession" (Psa. ii. 8); "Witnessing, both to *small* and *great*," etc. (Acts xxvi. 22, 23): and others too numerous to quote. Here everything is liberal, generous, and broad; the very antipodes of your creed.

Verse 26 refers to the same event as verse 25.

Verse 27: "Esaias also crieth concerning Israel, though the number of the children of Israel be as the

sand of the sea, a remnant shall be saved." Your author's note on this passage is deeply tinged with Calvinism. We instance the following: "The apostle shows that some few Jews also were to be called: few were chosen, though many were called by the *external* ministry of Christ and his apostles." And he seems to take a pleasure in the paucity of the numbers who are to be saved. I have repeatedly shown that the reason why the great body of the Jews were not saved is not what you and those who agree with you call a "passing by" on the part of God, but the consequence of a voluntary act of their own. "Ye will not come." "I would have gathered thy children." "Ye (the impenitent Jews) put it (the Word of God) from you," Acts xiii. 46. They had by their disobedience made themselves unworthy to receive eternal life.

Verse 28 has nothing that needs any remark.

Verse 29: "And as Esaias said before, Except the Lord of Sabaoth had left us a seed, we had been as Sodoma, and been like unto Gomorrah." The reference is to Isaiah i. 9. Your author, looking through Calvinian optics, converts the "seed" mentioned in this citation into the elect; and the wicked and obdurate Jews into reprobates. But the passage will not allow that construction, as the subsequent parts of the chapter will show. "Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow; come now, let us reason together, saith the Lord; though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool. If ye be WILLING [Why, Mr. Cozens, Isaiah was a freewiller!] and obedient, ye shall eat the good of the land." (Verses 16-19.) The above is an address, not to what Dr. Gill calls the elect, but to the proscribed or the Jewish reprobates. On your notion of those questions, how could God exhort them to cease to do evil, and learn to do well? to

come to him, that he might reason with them? [you say he "passes them by," that is, takes no notice of them] promise them the pardon of scarlet and crimson sins? (verse 18) make salvation optional with them? (verses 19, 20.) Any one reading the chapter will find my observations correct. You must go in search of another explanation of the passage.

Verses 30 and 31: "What shall we then say? that the Gentiles which followed not after righteousness, have attained to righteousness, even the righteousness which is by faith. But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness." In the 32nd verse, the failure of the Jews in not attaining to the law of righteousness, is attributed to three causes (1st) "Because they sought it not by faith;" (2nd) But by the works of the law; (3rd) "They stumbled at that stumbling stone," that is, at the doctrine of Christ crucified as the Saviour of the world.

So much for Dr. Gill's Commentary, and your No. VII. I have found no "difficulty" whatever in dealing with these "comments," but the whole has been quite a pleasant work.

I will now add a few remarks on the consequences of your doctrine of the decrees. According to your teachings, God has fore-ordained whatsoever comes to pass; so not only the physical world, but the moral and religious, are precisely in the condition that God, by his irresistible decree, determined. As a legitimate consequence, God is the author of all the vices which disgrace society—all the dishonesty, the theft, the ebullitions of human passion—of all adulteries, fornications, wars, and murders; and all these come to pass in the place, at the time, by the agency, and in the manner God has appointed. Establish the above, and you destroy the free-agency of man. Infidels teach that man is the creature of circumstances—that his character was made for him, and not by him. Your doctrine, pushed out to its issues, asserts this much.

Do not startle; I will prove what I say: "Judas will, because he *shall*, do wickedly." Do you remember penning the above sentence? Again: "All the acts of the murderers of our Lord were decreed; and if these, all other events." (Page 28 of your *John Wesley*, &c.) "The very character of the Egyptian monarch was given to him by the Lord" (page 90 of your *Adjuster*). This is the language of your creed; but when you forget it, and talk as the Scriptures and common sense dictate, you assert that God "put no evil in them (the reprobates), nor appointed them to any, of any kind" (page 84 of your *Adjuster*). "He (the reprobate) became sinful by his own inventions" (page 84). Your teaching is a "two-mouthed guide and double-tongued director." If man do wrong, judging him by your creed, he ought not to be blamed. If he commit adultery, and dishonour young females, he ought not to feel remorse; but if prudence, (to avoid punishment) dictate the propriety of a precipitate flight, and he, in some time after, send to his former locality for a character, you, sir, if labouring in that place, would do no wrong to use your influence with his old neighbours to gratify him in this particular; putting these "scarecrows" (his sins) down to the "flesh," not to the "spirit," or referring them to the decree of God.*

Again, your doctrine of the decrees renders unnecessary the institution of Christianity, especially its ministry. You remember the common-sense of the poor Negro, given on page 137; and one of your own congregation (and not an obscure one either) thought as the Negro did. In my own hearing (though he did not know that I was so near) he said "Well, I do not know; but if we have been predestinated to be lost or saved, 1800 years ago, I do not know why we keep a minister!" I heard this myself in Willenhall, from one who sits regularly under your ministry. "The earnest and zealous preacher may, therefore, well be

* It was said that this was done in an antinomian locality.

considered a fool or a fanatic, who goes from his closet to the pulpit, weeping, as he goes, over the hardness of his hearers' hearts; pleading with them as a dying man with dying men; beseeching them to 'turn and live;' entreatingly inquiring, 'Why will ye die?' and charging them with 'heaping up to themselves wrath against the day of wrath' by continuing in their impenitence and sins;—for all is vain. * * Moreover, when God pleads by his ambassadors and Spirit with men, saying, 'Why will ye die?' is not this vain, if he had decreed their damnation?"

When I took up your No. VIII., I exclaimed, "Why, Mr. Cozens is an Ishmael,—'his hand is against every man, and every man's hand is against him.'" Not satisfied with attacking Methodism and her ministry, you have now thrown one of your brands at a fellow-Baptist minister, and with a very bad grace too. You and your brethren of the hyper school seem to be adepts at setting yourselves and your churches at variance with other ministers and churches. See the disgraceful conduct of one of your fraternity on board the *Hyderabad*, out-bound to Australia. Though there were three or four accredited and respectable Independent ministers in the vessel, none, in his estimation, had the truth but himself; and, to use his own language, were fit to preach to none except Methodists. By some means, this very important man had managed to get himself elected chaplain of the ship; and, after having made himself disagreeable to every one of the passengers (save a few red-hot particular Baptists) by his hyper views, bad grammar, and egregious blunders in logic, &c., the happy thought of deposing his reverence from the chaplainship, or demanding that the other ministers should share with him in the labour, occurred to several of the emigrants (who were all professors of religion), and in a short time the thought was carried out. This was a sad blow to his ministerial dignity, but he had to endure; and since then he has eased his mind in a vituperous tractate, which, I think, was originally intended to adorn the pages of the "Earth-

ern vessel." I repeat "Antinomianism is a thick-skinned monster of the mire and the ooze, which no dart can pierce, and no discipline can tame."

On the first page of No. VIII. you suppose if a poor sinner, with a sin-stricken conscience, were to apply to me to know if his salvation were possible, such a problem would puzzle me, and all the answer I could make would be "believe! believe!! believe!!!" Well, sir, what would you say to an enquiring sinner? In your No. VII. I find the following. "Election may be known by vocation, as the cause by its effect, and that without an extraordinary revelation. This may as well be known, as man's adoption, justification, and forgiveness of sins; for as all the chosen are, and shall be, called in time, so all that are truly called by the grace of God are manifestly, and to a demonstration, the chosen vessels of salvation. If a man is satisfied of his calling, he ought to be equally so of his election—the one being demonstrable of the other; and for such a one to doubt of it, is his sin and crime." I suppose you would gauge him by this rule. But, observe, Paul did not adopt this method with the Philipian jailor; for, when that enquiring sinner in his distress asked, "What must I do to be saved?" the apostle did not tell him to be satisfied of his calling, stating at the same time that *that* fact would be demonstrable of his election. No, sir, without any hesitation he replied, "Believe on the Lord Jesus Christ, and thou shalt be saved." I think I may safely imitate that great man in his teaching, though you protest against this short and easy method.

I do not mean that there are no vessels of wrath but the Jews, nor do I mean to say that Pharoah was a Jew. My observation on the passage was, "The vessels of wrath fitted to destruction, refer to the Jews, and to them only:" meaning that Rom. ix. 22, as used by the apostle, points directly to the impenitent Jews. The case of Pharoah is an incidental circumstance brought in by Paul for the sake of illustration.

On page 104 you say, "I demand honesty from you. Let us have none of your mystical amalgamations of nationalities with individualities: the subject in Rom. ix. 22 has nothing to do with the national dispersion of the Hebrews, but exclusively refers to the eternal destruction of the reprobate." I beg to tell you that your assertions do not amount to proof. Please answer my objections to your view of the passage. The chapters you mention contain one continuous discourse, the whole tending to establish and illustrate the same point. I call you back to these passages in my "*Weights and Scales*." You have not answered them; no, not even with the assistance of Dr. Gill.

Yes, the longsuffering mentioned in 1 Pet. iii. 20 waited to give the antediluvians an opportunity to repent. Now, then, you think you have caught me in a dilemma. You say, "Suppose some of them had repented—more of them than the Ark would have held—it would have been very *impolitic* in God not to have provided a larger vessel, or more vessels." I do not say so. I can imagine these penitent sinners praying as did Abraham for Sodom, and gaining a respite for the world, or totally averting the threatened calamity. And, if all the antediluvians had repented, then, of course, there would have been no deluge. You may say, What would have become of the truth of God in that case? I answer you by referring you to Jonah iii. But what would have become of the Ark? Why, I suppose, the world would have held it as it did after the flood. What would good old Noah have said? Why, had he thought and felt as he ought, he would have been thankful to see the happy issue of his preaching, as every faithful minister is when sinners are converted. But suppose he had been peevish, as Jonah was respecting Nineveh, and with that prophet have said—"I pray, thee, O Lord, was not this my saying. For I knew that thou art a gracious God, and merciful, slow to anger, and of great kindness, and repentest thee of the evil. Therefore now, O Lord, take, I beseech thee, my life from me; for it is better

for me to die than to live." You know what a lesson the impetuous preacher was taught by the gourd. "Then said the Lord, Thou hast had pity on the gourd, for the which thou hast not laboured, neither madest it grow, which came up in a night and perished in a night. And should I not spare Nineveh, that great city, wherein are more than six-score thousand persons that cannot discern between their right hand and their left, and also much cattle?" (Chap. iv.) There is one invariable decree for all such cases: "At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy it; if that nation, against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them." (Jer. xviii. 7, 8.)

You make an assertion about the longsuffering of God waiting for the elect, and not for the repentance of sinners, in the affair of the flood, which I defy you to prove. Indeed, your gloss contradicts the history given by Moses in chap. vi. verse 3. Why did the Spirit strive with these reprobates? and why did Noah become a preacher of righteousness to them, if the longsuffering of God waited not for their repentance? To prove your point you profess to take me to "the law and testimony;" and, when you have done so, about all that you prove is, that Noah and his family were in the Ark twelve months, and that it was New-year's-day when Noah removed the covering and saw dry ground!!! You should have said whether or not it was New-year's-day according to the Old or New Style. You will, perhaps, give us this information in your next.

I really do not understand your reasoning (page 117) on unconditional reprobation, and unconditional reprobation to damnation! You say, "Unconditional reprobation is a Bible fact, but unconditional reprobation to damnation is not." Why, sir, Calvinian reprobation is a reprobation to damnation. You may call it by what name you please,—a "passing-by," or

a "leaving in the lasting fetters of God's eternal law,"—it is nothing less than a giving-over to damnation. Do not be ashamed of the black features of your creed!

It is true you say, "sin is the procuring cause of damnation;" but let us enquire what you mean by this: Could the reprobate have acted otherwise than he did? Does not your creed teach that Jehovah's decree determined the sin, yea, even necessitated it? That the reprobate should not inherit eternal life, was a matter settled before he was born! Whether God predestinates him to damnation, irrespective of sin, or predestinates the sin, or (as you term it) "passes him by," is a matter of no moment to the argument—his salvation is impossible!—he was not given to Christ by the Father, consequently Christ did not die for him; and whether he (the reprobate) die in infancy or manhood, his damnation is alike certain! I defy you to escape this conclusion. Indeed, you openly avow it (page 84), though in other places you deny it. I hear that at times you preach *free grace* in your pulpit as stoutly as any Arminian, and anon you become a frigid predestinarian! I know one of your brethren, who said that he preached *both sides* because he found both sides in the Word of God!!! I really think that sometimes you commit a similar inconsistency.

There is no analogy between the history in 1 Kings ii. 5, 28, 40, and 42, and the perishing sinner.

Rom. xi. 9 does not prove reprobation. (1st) The individuals referred to had not finally fallen: their case was not hopeless. "Have they stumbled that they should fall? God forbid." (Verse 11.) *Pesosi* (fall) signifies utter and irretrievable ruin. The Jews had not so fallen. Though they had stumbled, they were recoverable. (2nd) They are to have a fulness (verse 12), namely, a prosperous spiritual condition. (3rd) Paul adopted measures to save them (verse 14). (4th) They will again be received (verse 15). (5th) They

shall be saved (verses 25, 26). (6th) God will again show them mercy (verses 30, 31). The apostle could not have written thus, if they of whom he wrote had been reprobated, or "passed by."

1 Pet. i. 8, 9, and Rom. ix. 21, 22, have been noticed before.

What has Matt. x. 16 to do with your theory of reprobation? The disciples were sent forth among the "wolves" to convert them. This passage will prove too much for you. All the persecutors of the early Church are here included in the term *wolves*, but many of them obtained mercy, as the apostle of the Gentiles.

What have 2 Sam. vi. 21, and Psalm lxxviii. 67, 68, to do with the point in hand?

John xv. 16 refers to the ministerial office.

2 Cor. iv. 3: "For if our gospel be hid, it is hid to them that are lost." *Apollumenois* (the lost). The characters thus referred to are those who are blind and perverse through their own obduracy. The fault that men do not see, is not in the gospel, nor in any obscurity which attaches to it; but in the blindness and perversity of those who are perishing, are in a lost state, meaning that of unbelief. For that *that* is the sense of *apollumenois* is plain from the following verse, and from a comparison with a passage at chap. ii. 15, which is the best comment on this verse. *Vide* Bloomfield. That these persons were not "passed by," is evident from the fact that the shining forth of the light of the glorious gospel into their hearts is admitted as possible (verse 4).

John xvii. 12. Why was Judas lost? "Because," says St. Augustine, "he would not be saved:" and he further adds, "After the commission of his crime, he might have returned to God and have found mercy." Calmet remarks, "Judas only became the son of perdition by his wilful malice, his abuse of the grace and instructions of Christ, and was condemned through his own avarice, perfidy, insensibility, and despair."

See Clarke *in loco*. The son of perdition, made so by his sin. That the scriptures might be fulfilled. Meaning, says Bloomfield, "so that the scripture is fulfilled, or may be applied in this case." That Judas was not a reprobate according to your creed is plain, because he, though lost, had been given to Christ. "Those that thou gavest me I have kept except one."

You still persist in quoting the cases of Pharoah, the potter and his clay, and Jacob and Esau, without attempting to remove my objections.

1 Peter i, 20, 21, refer to the appointment of Jesus Christ to his sacrificial work, consequently are impertinent to the point in hand.

1 Cor. ii. 7 points to the gradual developments of the gospel.

Eph. i. 3, 4; ii. 10. These texts speak of the admission of the Gentiles to the privileges of Christianity.

Psalm cxxxix. 16 does not refer to Christ and his church. Besides, you push the figure of Christ's mystical body too far, even to absurdity.

You dispute that longsuffering is exercised toward the reprobate with a merciful intention; and you quote Rom. ix. 22 and 2 Pet. iii. 15 in confirmation. Why, sir, those scriptures do not sustain your objection. It is easy for you to say, "If your remarks immediately following this statement (longsuffering exercised with a merciful intention toward the reprobate), are given to exhibit that merciful intention, I deny it." Goodness, longsuffering, and forbearance were exercised to lead the reprobate to repentance. Rom. ii. 4. Was this a merciful intention. You may deny as long as you please: your obstinacy amounts to nothing.

I deny your assertion that the barren fig tree was spared for the elect's sake; nor do Matt. xxiv. and Mark xiii. prove what you say. The nation was spared to give it an opportunity to repent. The prayers of the Jewish believers may have modified that catastrophe. See Matt. xxiv. 24; Mark xiii. 20. The fig

tree was spared in answer to the prayer of the vine dresser. You say that the fruit he expected was the three thousand converted on the day of Pentecost, and other Jewish converts. (This is the substance of your remarks) Now if these were the fruit, why was the tree cut down? The malediction went forth against it because it bore not fruit. According to your exposition, the tree afterwards bore appropriate fruit, namely, that which Christ expected: then it should have been left in the vineyard.

But, sir, your exposition is untrue. This nation was planted, you say, "Theocratically incorporated, or ecclesiastically constituted, or nationally instated;" and that it brought forth fruit, namely, the Jewish converts. Now these converts were the fruit of the Christian church, not of the Jewish. It is very evident you do not know what constituted this fruit yourself, for on the same page you tell us that this fruit consisted in righteousness and judgment, moral equity and religious purity. I hope I have not misrepresented you here; but you write so obscurely, and withal raise such a verbal dust, that it is with difficulty at times that I can decipher your meaning.

Your exposition of Rom. ii. 4, 5, is a specimen of the awful manner in which some men, to serve a creed, will pervert the Word of God. You refer the whole to the body and this life. From you I turn to the reader, and ask him to consult these scriptures and their context, in refutation of your reckless assertions. You make the passage speak a language the writer never designed.

The whole framework of your creed depends on those passages which appear at first view to a superficial reader to favour election and reprobation. Most or all of these texts I have consistently explained in harmony with the views I hold; and at the same time I have shown how utterly incompatible they are with opinions you entertain; therefore your declamation and

dogmatism are of little value. Thus I think I have noticed everything material in No. VIII.

“We do well to encourage the vilest sinners to repent and pray to God. Acts viii. 22. We do well to declare that He gives his Holy Spirit to them that ask him, and that a prayerless sinner is without excuse. But in all cases the first real communication of all that is holy, is from the Holy Spirit himself. Throw not the blame (sinner) I beseech you, upon any one beside yourself. God commandeth all men everywhere to repent. Jesus is exalted to give repentance as well as forgiveness of sins. Talk not of want of power. The secret of all impenitence is love of sin. Men hate the light because their deeds are evil. This is their condemnation, and it is most righteous. Is this love of sin an excuse for impenitence? If so, the viler the sinner the greater the excuse, and sin is an apology for sin. Do not try thus to deceive yourself. It is but a wretched experiment. You are sure to fail. You do not believe that your impenitence has any other cause than your sin. You cannot believe it. It were madness if you did. The doctrine of Election is never introduced to narrow the door; the door of gospel grace is open night and day, and the motto over it remains though Satan has ever tried to erase it, “Whosoever will, let him enter.” Election was never intended to stand between the sinner and the sinner’s Saviour.”—*Mr. Evans of John Street.*

“I have often been astonished that any good man should be against making a general tender of the gospel to sinners.”—*Sir R. Hill.*

In the beginning of your No. IX. you complain of a little obscurity in the following sentence of my *Weights and Scales*; “By the vessels of mercy are meant persons who had accepted of Christ, whether Jews or Gentiles, as opposed to the *skeun orges* (vessels of wrath.)” If there be any obscurity, it is in your own mind, not in my writing. The sentence is as intelligible as words can make it.

As to a more lucid explanation of "how the potter exerts his power in relation to these pots in making them this and that," I beg to say that you and I do not agree in our expositions of the passage. I do not believe that the Calvinian doctrines of election and reprobation are taught therein, and I have already adduced my reasons for daring to dissent from an authority so eminent as yourself, but you have not condescended to notice those reasons, much less to remove them.

The public recantation you require will never be given. Though God is the efficient cause of the spiritual resurrection of every sinner, that Divine Being has so constituted the human mind that it can accept or refuse the overture of mercy. Please to look at my observations and the scriptures I have brought before you on this point.

The blessed state mentioned in my *Weights and Scales* on top of page 34, and which you want me to recant, does not refer to personal salvation, but to an admission of the Gentiles to the privileges of the Christian church. I require you to be candid: do not wilfully misrepresent. You deal with my pamphlet as you do with the Word of God. You detach to make my writing say what I never intended, and what it will not say but by disjointing the sentences. Let me beg of you to open your optics and properly examine what your opponent is writing about. The passage in dispute stands thus: "The glory here mentioned (Rom. ix. 23) is not to be interpreted of spiritual and eternal life; but as expressive of admission to the privileges of the Christian church. The term being often made to express that sense. Their being *prepared afore* refers to God's intention to bring them into this blessed estate."

Now then for *eis timen* and *eis atimian*, namely, unto honour and unto dishonour. Rom. ix. 21. In my *Strictures* I say on these words, "they are to be taken not as opposites but as comparatives, for more or less honourable uses." In my *Weights and Scales* I forti-

fied this my position, which you tried to shake in your *John Wesley*, by the authority of Dr. Bloomfield. You have, in your last, returned to the passage again, and you try to make a vigorous charge on my defences. I honour the effort; but you signally fail. (1) You charge me with borrowing the idea without acknowledging my author. I did not: I had the idea before I saw Dr. Bloomfield's note. Other commentators thus understand the words, to wit, Dr. Clarke. As Clarke wrote before Bloomfield, did Bloomfield borrow the idea from Clarke, think you? If he did he does not say so.

(2) You say that my gloss "does not accord with the theological arguments in the context." Let us examine. Paul is here justifying the act God was about to do to his countrymen, namely, to unchurch them, to take away their civil and ecclesiastical polity. "'The rejection of the Jews,' 'the falling away of the Jews,' 'the breaking off,' 'the casting away' of the Jews, must be taken in a *general sense*, and as directly regarding their religious institutions, national privileges, and theocratical constitution, which was broken up, and they dispersed abroad, and left without any religious order, national privileges, or theocracy. More than this the apostle does not mean in the cutting off and casting away of the Jews." They had been vessels of honour according to Deut. vii. 6-8. The nation was about to be deposed from its exalted position, and the Gentiles admitted to a participation with them of the grace of the New Testament. God had a perfect right to make them less honourable than formerly, because their election was of grace, and they became marred in his hand. Jer. xviii. 4. See their less honourable uses referred to Rom. xi. 11, 12, 14, 15, 19.

(3) You affirm that my explanation presents a philological incongruity; and to sustain your objection, you give us a definition of *eis timen* thus: "unto honour, dignity, glory, promotion;" and *eis atimian*, "unto dishonour, disworship, reproach, shame." I remark

(1) that sometimes the terms in dispute will bear the gloss you have given, the context regulating. (2) *Timen* and *atimian* both come from the same root, '*timé*.' (3) The '*a*' privative before *timian* does not always throw it into absolute opposition with '*timé*.' The privative '*a*' may be rendered in English by the particles *un*, *in*, and *less*: the context determining. Now what is the matter treated of here? I answer, the potter and his clay, or the potter making vessels. Does the potter ever make a vessel for dishonour and disgrace? no, certainly not. All his vessels are made for useful and honourable or less honourable purposes, from the flagon on the gentleman's table to the least honourable utensil in his household. If you please, you must not talk of philological incongruities; you are not capable of pronouncing an opinion on New Testament philology, or your knowledge of the Greek language would have prevented your egregious and disgraceful blunders in Latin. I do not acknowledge your authority in your attempts at criticism; much less should you pit yourself against Dr. Bloomfield, who is one of the greatest linguists of the day.

(4) *Atimian* is sometimes used in the sense of less honourable: 2 Tim. ii. 20. Professor Robinson (sub. *atimia*) translates it in Rom. ix. 21 (the passage in dispute), not by disgrace or dishonour, but *mean use*, which is a comparative phrase. Mean when compared with the destination of others, but not absolutely so. The meanest vessel of the potter is prized in its degree. The same word in its attributive form is used in Matt. xiii. 57; 1 Cor. xii. 23. Are these absolutely mean, or is it the comparative doctrine taught here? Now, sir, where is the incongruity of my gloss?

(5) Your exposition of *eis atimian* contradicts other parts of the Word of God. As you quote the words, you try to make them say, that God actually made some men sinners to damn them. Whereas I read that he is loving to all, and his tender mercies are over all his works. "That Christ by the grace of God tasted

death for every man." "What is man, that thou art mindful of him? and the son of man, that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and HONOUR." Where is your "reprobation," "passing by," or your black damnation scheme in these passages?

You cannot leave Rebecca and her children alone yet. As to the word "nation" being in the singular in my *Strictures*, and in the plural in my *Weights and Scales*, it is perfectly right—the root often representing the various inflexions through which it passes. After having, as you think, exposed this apparent verbal inconsistency, you exclaim, "your LOGIC AND your PHILOLOGY is wrong; if the noun singular *was* right, the noun plural is wrong." No, sir, you are wrong in trying to make a singular verb (is) agree with the plural nominative (logic and philology), and using the third person indicative (was) instead of the subjunctive form, were, in a conditional sentence!!!

I am quite aware that the terms children, boys, and twins occur in the context (Gen. xxv. 23); but in no place where the children are spoken of in their individual capacity do we meet with any words indicating superiority on the one hand and subordination on the other. In their RELATIVE capacity, and only in that capacity, is the idea of servitude introduced. Gen. xxv. 23. I do not see what the word "conception," mentioned by Paul, has to do with the argument. Will you be kind enough to say how that word irrefragably proves that the apostle meant persons and not nations? The mention of the names (Jacob and Esau) does not "*especially*" weigh in your favour, as nations are often called by the name of their sires. You say, "You know that the Edomites, the descendants of Esau, are nowhere in the book of God called Esau, and this fact alone completely destroys your premises." I should think you mean conclusion, not premises. But I do not know any such thing as you say I do in this place. The Edomites are called Esau in Deut. ii.

5; Jer. xlix. 8, 10; Obad. 6; Mal. i. 3,—compare with verse 4, where Esau and Edom are convertible terms. Thus your fact, which was to completely destroy my premises, turns out to be a fiction. How very important you appear when you say, “but suppose I allow you to retain the noun plural *nations*.” You allow me! I do not ask your leave to retain it. I do so on the authority of the Hebrew text and that of our own version.

Yes, my friend, keep me to the text. You ask, “Will God ‘cast away’ and damn an object of his love? if so, what comfort is derivable from a knowledge of interest in that love? Will God receive and save an object of his hate? if so, the ungodly are disquieted in vain.” I remark (1) God does not positively hate, in the sense we attach to that word, any man. (2) His hatred to Esau was not a positive dislike, but signifies less favourable, according to an idiom of the Hebrew language. See my *Weights and Scales* on this point; and please to notice my remarks thereon. (3) God loves every man, according to that scripture which says, “He is loving to all,” etc.; but the object of this love may nevertheless perish by a wilful rejection of the gospel. I suppose the Divine Being once loved the devil and those who fell with him, but he damned them for rebellion. (4) The christian, as long as he continues to obey (Heb. v. 9) has a saving interest in Christ, and consequently has hope and comfort. I would not advise any man to build his hopes of heaven on the fiction of Calvinian election. (5) The ungodly, as long as they retain that character, have no well-founded hope of heaven (your doctrine teaches that they have), and therefore ought to fear and be disquieted.

Your remarks on the term “glory” on page 132, where you assert that *that* word is never used in the “scriptures to denote any external national privileges;” but that “the glory is the future happiness of heaven”—are not correct. Let us try this question. In Psa. cvi. 20 I read, “Thus they (the Israelites) changed

their GLOBY into the similitude of an ox that eateth grass." According to your gloss, the Israelites changed heaven, or the future happiness of heaven, into the similitude of an ox. Perhaps you will tell us how this remarkable transmutation took place. What does the word GLOBY refer to here, unless to the national church privileges of the Jews? "The GLOBY is departed from Israel: because the ARK of God was taken." 1 Sam. iv. 21. Here again the word is used of the external privileges of the Jews. "And upon all the GLOBY shall be a defence." Isa. iv. 5. The glory refers to the cloud and smoke by day, and the shining of a flame of fire by night: see the verse. "To whom pertaineth the GLOBY" (Rom. ix. 4), namely, to the whole of the Israelites belonged the pillar of cloud, &c. "For if the ministration of condemnation be GLOBY." 2 Cor. iii. 9. Are these sufficient to show that you and your author are wrong; if not, I suppose I can add scores more. The wrath and glory (Rom. ix. 22, 23) do not refer to eternal destruction and the happiness of heaven, consequently your logic on pages 132-3 is unsound.

As to the distinction between "eternal consequences" and spiritual privileges, I really wonder at your asking such a question. A man may enjoy spiritual privileges on earth, such as reading the Bible and sitting under the ministry, &c., but this does not insure his salvation.

You "demand" of me "an unequivocal answer to the following question: if 'Jacob' and the 'vessels of wrath' represented the Jews, who did Esau and the vessels of honour represent?" You add: "No running away from this question!" I really admire the attempt to fasten me on this point. You say, "Who are the vessels of mercy? I will not have 'the Gentiles' for an answer. Give *us* the *nation* meant by Esau." This is your gordian knot. Now, I promise you, I will not cut it, but untie it; nor will I run away from it. Jacob and Esau occupy but a subordinate place in this chap-

ter. The great point the apostle wants to establish is, the perfect prerogative of God to reject the Jews, or cut them off, and to elect the Gentiles to the external privileges of Christianity. This, the apostle contends, he had a perfect right to do, seeing that their election to form the VISIBLE church, to the exclusion of the Edomites (not from salvation), was of pure grace. It was not of him that willed, &c. : "Jacob have I loved, and Esau have I hated." As I said of Pharoah last week, so I say of Jacob and Esau *this*: their case is an incidental circumstance brought in by Paul for the sake of illustration. When I said "the vessels of wrath are the Jews only," I was giving an exposition of Rom. ix. 22; and, of course, confined my observations to the persons directly implicated in that scripture. There are others who are vessels of wrath, to be sure, but not mentioned in the above verse. So that your remarks towards the close of page 133 are the offspring of a wilful perversion of reason, or egregious ignorance.

I shall neither withdraw the following statement, "The Gentiles who have succeeded in this election," &c., nor yet answer your queries: they do not bear upon the argument.

Your remarks on the *cameleon* proceed from your ignorance of the law phrase "join issue" used by me. For your own information I will define it for you. "When a party denies or traverses the fact pleaded by his antagonist, who has tendered the issue thus, 'And this he prays may be inquired of by the country;' or, 'And of this he puts himself upon the country,'—the party denying the fact may immediately subjoin, 'And the said A. B. doth the like;' which done, the issue is said to be joined, both parties having agreed to rest the fate of their cause upon the truth of the fact in question." It simply means that we agree to differ as to certain points, on which our dispute shall turn, and by which it shall be decided.

Your controversy with me on the Israelites as a

nation never having been chosen to spiritual privileges, proceeds from your confounding the word *privileges* with *blessings*. Privileges are blessings in one sense, but not in another : the word *blessings* is more comprehensive than the word *privileges*. The Israelites as a nation had their prophets and priests, &c., which were spiritual privileges. (See Rom. ix. 4, 5) : In this place the GIVING OF THE LAW is mentioned as one of the distinguished privileges of the nation. Whether the decalogue respected the body or the spirit I leave you to say. The law, without a mediator, may be an object of dread to the transgressor ; but that great vein (the Mediatorship), like the granite of our earth, runs through, supports, and overtops everything else in the Jewish Scriptures. According to your reasoning, the "giving of the law" was an act of vengeance taken on the Jewish nation ; whereas it was one of their great national privileges, and the transmission of it uncorrupted to distant ages their high vocation. The passages you quote were written to expose the danger and folly of looking to the law for salvation, by rejecting Christ ; or, to show the superiority of the Gospel dispensation to that of the Law. The decalogue is not repealed. I know you Antinomians say you are not obliged to fulfil its injunctions. The morality of the Gospel is even intenser than that of the Law. (See Matt. v.) The arguments you adduce against the Law will equally apply to the Gospel, in its preceptal department.

Isa. lxiv. 6 ; Isa. i. 5, 6 ; Gen. vi. 5 ; Jer. xvii. 9 ; Rom. iii. 13, 14, 15, 16, 17, 18, refer to wicked, stubborn sinners ; consequently are impertinent when applied to obedient believers. Their righteousness is not "filthy rags," nor are their renewed natures "desperately wicked," &c. ; or what has Christianity done for them ? Where is the new heart and the right spirit ? election through sanctification of the Spirit and the sprinkling of the blood of Jesus Christ ? if the above passages contain the experience of regenerate men.

The writings of the Old Testament not only speak of doing, but of believing; and the New Testament not only speaks of believing, but of doing; and on the latter quite as much as the Old Testament does (save the ceremonial parts of it), and suspends our salvation on *doing* as well as *believing*:—"Ye see, then, how that by works a man is justified, and not by faith only." (James ii. 24.)

On page 145, part X., you prove the truth of my assertion, when I say, "The Jews were elected to the possession of spiritual privileges." Your observations are: "They (the institutions of the law) were all shadows of him (Christ), and he was the substance of them; he was the end or mark at which they aimed: every type looked to him, and every offering directed the (spiritual) worshipper to him," &c. Now this is all I ask. Were not these spiritual privileges? Had the Heathen nations anything like them? (See also Eph. iii. 5-8.) "They (the Jews) had the gospel preached unto them" (Heb. iv. 2). Fuller (an authority you must respect) says,—“When the Almighty took Israel to be his people, he bestowed blessings upon them of two kinds—temporal and spiritual. He gave them the promise of a good land, and of great prosperity, in case of their obedience to his will. But this was not all: he set up his cause among them. They were his visible people, by whom true religion was practised, and its interests promoted.”—(*London: Dyer & Co., 1845; Sub Psal. xc. 16, 17.*) Your observations on "life," "cleaving to the Lord, and obeying the Lord," on page 146, are perfectly gratuitous, and not deserving an answer. I call you back to Exod. xxv. 21, 22, You have not noticed that passage; have you? nor the fact of the existence of a religious priesthood among the Jews?

You deny the correctness of my criticism on *apostasie* and *apobole*, and yet you say the Holy Ghost means what I say he does! Really I do not understand you here. If the Holy Ghost means in the passages (Rom.

xi. 2, 15) what I say he does, and the words *apostato* and *apobole* are the terms used by that Divine Being to express that meaning, you will perhaps inform us wherein my criticism is wrong; for I am at a loss to know how a thing can be right and wrong at the same time.

Your foot-note, on pages 147-8, on the term *foreknow*, as it is found in Rom. xi. 2, I do not acknowledge. The word is applied to Israel according to the flesh.

Matt. xxiv., Mark iv. 11, 12, and Rom. xi. 8, 9, 10, do not say that the salvation of one Jew was impossible; and I defy you to prove the preterition of one of them from any one or all of those scriptures taken together. Before you quote Mark iv. 11 again, please to notice my remark on that passage in my *Weights and Scales*.

I cannot see any antilogy in the writing you have placed in juxtaposition, on page 148.

By "election" I mean those who are chosen to be the people of God through faith and obedience. Those who do not believe, and are consequently disobedient, are not chosen to be his people; or I will put it in another form, if you please. God *predetermined* to choose to salvation all such as obey his Son, (Heb. v. 9.) We do not say that the prerogative of election belongs to man;—that is God's act, the benefits of which extend to every man who will comply with certain conditions put within the reach of all. I prove this, because God has commanded all to comply with, or perform those conditions, which he would not have done if he had "*passed by*" any of them. Election may be God's act, and yet a condition may be required of the elected. A king offers pardon to all in a rebel army who will return to obedience. Here is an act of grace (or election, if you please), free, sovereign; but the rebel must submit. Here is a condition. Does the rebel elect himself, or merit the clemency of his prince? I presume, no one will say he does.

You say, "Election cannot be conditional, upon the foresight of man's faith, works, perseverance," &c. I ask, will he be saved without these? The concurrent testimony of the Bible most emphatically says no. You may call them *means*, or *conditions*, or anything else you please, but such is the fact.

You try to make good your position—

I. By resolving the act of election into the good pleasure of God's will, and you refer us to Eph. i. 5, 9, 2 Tim. i. 9, and to Matt. xi. 25, 26. The passages in Eph. and Tim. speak of the call of the Gentiles to participate in the privileges of the gospel, and that in Matt. as yet belongs to my side of the controversy. You have not cleared the difficulties from between that text and your creed, which I interposed. But I cannot see how, though election be the effect of God's good pleasure, faith and perseverance may not be made the conditions of that election. God never saves a man without those things. I, therefore, infer that it is his good pleasure to elect to individual salvation in consideration of those conditions. Indeed, the Word of God positively asserts it.

II. By saying that *that* which makes *election* a debt ought not to be received, and the conditional decree doth this. No, no more than the submission of the rebel makes the pardon of his prince a debt; or the stretching out of the hand of the beggar for alms makes the bounty of the donor a debt; or the rising up, and coming to Jesus, of Bartimæus, made the giving of his eye-sight a matter of debt.

III. and IV., with their bad grammar and mystification, I do not understand.

V. You say, "That which is the *fruit* and *effect* of the Divine decree cannot be the *cause* thereof; and faith, perseverance, &c., are but the fruits and effect of electing love." (1) You have confounded the Divine decrees with the act of election. The decree is eternal; election is an act done in time. (2) You cannot pro-

duce a solitary text where the faith that bringeth salvation, and perseverance, are spoken of as the fruit of election. Under this head you refer me to John x. ; Acts xiii. 48 [I forbid you to use those passages in the service of your creed until you have answered those parts of my *Weights and Scales*, where I examine those texts]; and John vi. 37 : "ALL that the Father giveth me SHALL come to me." I will here treat you to the unanswerable note of Dr. Bloomfield on this text : — "The Gentiles, according to the ancient promise (Psa. ii. 8), were given to Christ. This is confirmed by what is added at the parallel passage (ver. 45, 46). In what sense the Father is here said to *give* men to Christ, has been differently understood by those of different religious opinions. Calvinistic expositors, as may be imagined, take it to mean being chosen of the Father to eternal salvation by an absolute decree. But to this view, see the unanswerable objections of Grotius, Hammond, Whitby, and MacKnight, as also Chrysostom. The term (here, and at verses 39, and 65,) must surely signify something compatible with the free-agency of man ; and here our Lord has himself *determined* its meaning by the expression that is substituted for it in the parallel passage at verse 44, which is explanatory of the present. To *give* men to Christ is evidently to draw them to Christ ; and how irreconcilable that is with the *compulsion* implied in the Calvinistic interpretation of giving, is obvious. For *elkuein* (to draw), as has been proved by Tittman, like the Hebrew *mashak*, denotes a power not compulsory, but strongly suasive, meaning to draw (not drag) any one ; i. e., to sway the understanding, or incline the will by all moral means and fit motives, as propounded in the revelation of his will in the Holy Scriptures. (See John xii. 32 ; Phil. ii. 13, 14.)"

A man is not made holy in consequence of predestination ; nor will Eph. i. 4 ; ii. 20 ; Rom. viii. 29 ; xi. 7 ; Acts xxii. 14, prove it, John xv. 16 refers to the choice to the apostolic office.

VI. I do not understand ; you are so very transcendental.

VII. The certainty of God's decrees is not annulled by the doctrine of a conditional salvation, because God has decreed to dispense the blessings of salvation and final perseverance on condition of faith and fidelity in the recipient. "He that believeth shall be saved." "Be thou faithful unto death," &c.

VIII. You say that which makes us choose God before God chooses *us* ought not to be received, and the conditional decree upon faith foreseen doth this. This statement is false. No sinner can be saved but by the assistance of the Holy Ghost. The incipient movings of his heart to God are the creations of the Spirit of God. Moreover, here you confound election with first impressions. Many receive conviction, &c., who are not *really* elected to final salvation. Not only does God choose us, but that act must be reciprocated by us ; in proof of which I refer you to Josh. xxiv. 15, "Choose this day whom you will serve ;" Prov. i. 29, "And did not choose the fear of the Lord." And then there is a number of passages which makes it imperative on man to *SEEK* God ; failing in which he (man) must perish. The text you quote here (John xv. 16) has no reference to a choice to salvation, but to the apostolic office. 1 John iv. 19 proves nothing in your favour. All Christians heartily subscribe to the truth it teaches.

IX. "That which taketh away the mysteriousness of the Divine decree ought to be rejected, and this doctrine of foresight of faith doth so." The passage (Rom. xi. 33) on which you base your remarks under this heading, has no reference to your favourite theory of individual election, as I have demonstrated time after time.

X. Here you bring in Jacob and Esau again. I have repeatedly exploded your arguments on this question, but you continue to quote the text without

noticing what I have written thereon,—assuming the point in dispute. I protest against this line of conduct.

XI. Here you take another fling at *free-will*. Please to observe, God has nowhere promised to save a man without the concurrence of his will. The threatenings, promises, and invitations of the Word of God pre-suppose the free-agency of man.

XII. My mind is so very obtuse that I really do not know what you are driving at in this place. You say, "That which inferreth a succession of acts in God, ought not to be admitted; the election upon foresight doth this." Why ought it not to be admitted? And how in harmony with this postulate do you explain the succession of acts in the Adamic creation, and those in the 29th and 30th verses in Rom. viii.? "God is ONE ACT." Indeed! An accident depending on something else for existence. Strange! What is the being that supports that ACT? "God must decree faith to be." No; you cannot produce a single passage where the doctrine is taught that God decrees a man to believe; but he has decreed that those who believe shall be saved. "Much more might be added," you say, "such as foreseen faith can have no place in *dying infants*, 'YET OF SUCH IS THE KINGDOM OF HEAVEN.'" *Dying infants* are not responsible; they have never contracted guilt; and, though born under the curse, "as in Adam all die," they are equally interested in the "Free Gift," "so in Christ shall all be made alive." By virtue of the atonement they are admitted into heaven. Here is the whole case, "Therefore as by the offence of one, judgment came upon ALL MEN unto condemnation; even so by the righteousness of one, the *free gift* came upon ALL MEN unto justification of life." Rom. v. 18. The blessing extending as far as the curse. "But to sum up the whole in one sentence,—A CONDITIONAL DECREE MAKES A CONDITIONAL GOD, SEEING THE DECREE IS GOD HIMSELF DECREERING." This is the

top stone of this very elaborate and sublime argument, and it is fitting that it should be brought on with large capitals to denote its dignified nature and position. That God's decrees are conditional, no one can on the evidence of the scriptures deny. What do you call the suppositions mentioned in Jer. xviii. 6-10? and I could give you hundreds more. Thus your premises are true, viz., a conditional decree. Now for the awful conclusion, "a conditional God." I suppose you mean, made with limitations; if so, allow me to say that no creature made the conditions, but himself. Had he not liberty to make such stipulations or conditions? if you say, no, then you are found involved in the same crime as the poor bewildered Arminian, namely, making a conditional God, or limiting the Holy One of Israel. So much for your conditional argument.

Your observations on my theory of election on page 154 are groundless, they do not answer my remarks on Rom. xi. 26. The choosing out of the world in John xv. 19 is not Calvinian election. My comment on this point may be seen on pages 72, 73, I need not repeat it here; I call you back to my observations on page 37. You have fought shy of them. Tell us how the Israel who were not in the election mentioned in Rom. xi. 7, may nevertheless be saved: see verse 26.

I deny your assertion when you say that the Israel of the 26th verse means "Israel elect and beloved of God," in the Calvinian sense of that phrase: compare verse 25.

When I ask "Why Paul prayed for the salvation of these reprobates?" you answer by asking another question, that is, "Why did Abraham pray for the *devoted* cities?" But there is this difference between the two cases: you say Paul had just proved the preterition, or the impossibility of the salvation of these reprobates. Now Abraham had not done so with the devoted cities; but he believed that prayer might avert

the threatened purpose of God, hence he was found pleading in behalf of the people.

A reprobate as you use that word is one whom God has "passed by," there is no grace for him, Christ never died for him. As I use the term, I believe there is grace for him, but he will not have it. In the former, God makes the reprobate—"Judas will, because *he shall* do wickedly:" in the latter, man is the author of his own reprobation. You interrogate "did he save them?" (that is, the persons mentioned in Rom. x. 21). You answer "No! then he did not 'stretch forth his hands to save them,' for had he, they would have been saved." Here you charge the fault of their damnation on God, and a few lines before you charge it on themselves, by saying that after God sent John the Baptist, Christ, and his apostles among them, "they would have none of his counsel, and despised his reproof," and assign these as causes of their damnation. How do you reconcile such flagrant contradictions? When you charge God with this, you are in opposition to Christ, "I would have gathered thy children, but ye would not." When you charge their loss on themselves you speak truly.

You cannot produce a single text from the whole Book of God which says that any man is denied the power to believe. Produce it, and I will acknowledge that I am beaten. How can such a passage exist, seeing God has suspended salvation and damnation on faith or unbelief, respectively. (Mark xvi. 16, and other places.)

I mean, when I say that the exercise of faith is optional with man, that God gives every man power to believe to the salvation of his soul, He may avail himself of this power, or he may refuse and rebel, or resist the Holy Ghost. Yes, I believe that faith is the gift of God; that Christ is the author, increaser, and the finisher of faith; that it is a fruit of the Spirit; that faith belongs to God's elect, that is, they are elected through belief of the truth. But I do not

believe that 2 Thess. ii. 3 teaches that faith is the effect, and not the cause of election ; for the passage says nothing about faith nor election.

John x. 26, and vi. 37, have been already explained.

John xii. 39, 40, do not teach the doctrine of Calvinian preterition. Compare verses 35 and 36. *Oun edunanto pisteuein* (could not believe), moral inability meaning that they *would not*. (See page 55.) That this inability was not superinduced and caused, see the parallel passage, Matt. xiii. 10-17.

You say none can believe until they are passed from death unto life. In refutation I point you to John xi. 25, 26, and the whole tenor of God's Word.

You have given us another Latin sentence at last, but you have deemed it prudent to borrow it. I suppose you think it not best to make any more yourself. I shall be most happy to give at any time the fourth Latin lesson.

The burden of No. XI. is the doctrine of final perseverance. I promise you that I will give your arguments a dispassionate and careful consideration.

Your first is taken from what you call the unchangeable love of God ; and you quote in proof Jer. xxxi. 3 ; James i. 17 ; John x. 29 ; 1 John iv. 8 ; Zeph. iii. 17 ; 2 Tim. ii. 19. I remark, you have not answered my observations on Jer. xxxi. 3 in my *Strictures*, James i. 17 says nothing about love ; John x. 29 merely speaks of the power of God as being superior to all the outward enemies of the Christian ; 1 John iv. 8 asserts that " God is love," it says nothing about the final perseverance of the saints ; Zeph. iii. 17 refers to Jerusalem in its corporate capacity ; 2 Tim. ii. 19 teaches us that God approves (knoweth) of his people who depart from evil.

II. The second argument is taken from God the Son in his redeeming love, which is unalterable ; here you

quote Rom. viii. 38, Matt. xvi. 18, which merely affirm that no outward opposition shall overcome his church. Luke xxii. 32 : here you say, " Christ prayed for perseverance for his, that Peter's faith should not fail." This teaches that Peter may not have persevered, or why did Christ pray for it? secondly, that Peter's perseverance depended on his faith, not on a decree with which he had nothing to do. Psal. lxxxix. 31-33 refers to temporal mercies which God would show to David in the establishment of his kingdom, &c. John vi. 39 teaches us that it is the will of God that all who believe in Christ should finally persevere; but that will may be opposed: Judas was given to Christ, but he (the Saviour) lost him. (Chap. xvii. 12.) Eph. v. 23 proves nothing to the point. Deut. xxxiii. 3: Yes, as long as they are saints; but what if they forfeit that character? John x. 28: Yes, if they die obedient believers, not if they stray from the fold. 1 Peter i. 5: the keeping depends upon the faith of those who are kept. Jude 1 teaches that while they retain their sanctification they are preserved by Christ Jesus.

III. You say " the third argument is taken from the Holy Ghost in his sanctifying love." Here you try to prove your point by 2 Cor. v. 5, John iii. 33, and Eph. i. 13, but I do not see that those passages support your position in the least. A stipulation may go no further than the earnest; a seal may be violated; and a man may cease to believe. You should have told us that the Holy Ghost may be grieved, quenched; that He may turn to be the enemy of his people (when they change) and fight against them (Isa. lxiii. 10), and cease to strive, as in the case of king Saul. It is plainly said that the Spirit of God was taken from him, and that an evil spirit from the Lord troubled him. (1 Sam. xvi. 14.) The psalmist deprecated this catastrophe, " Take not thy Holy Spirit from me." (Psal. li. 11.) Why pray thus, if there were no danger on this point? 1 John ii. 27; v. 10; John xiv. 17; Heb. ix. 14; 1 Cor. vi. 19, prove nothing whatever on this point; and as to the supposed victory you mention in

your remarks on Luke xi. 21, 22, you may call the change by what name you please, but such is possible. See the case of fallen angels, and Adam and his guilty partner.

IV. You say "the fourth argument in defence of final perseverance, respects spiritual enemies." I most cordially agree with you here, by saying, that spiritual enemies cannot overcome the Christian by *force*; but, observe, they may by persuasion, as in the case of the first temptation.

V. You say "The nature of saintship proves final perseverance; if saintship be service, subjection, sonship, and marriage, then saints cannot finally fall away." This is a wonderful argument. I ask, may not service be deserted?—"Ye did run well, who did hinder you?" May not subjection be scorned, as in the case of the fall of devils and our first parents? "Ye shall be as gods," said Satan. May not sonship, which depends upon holiness, be lost? and as to marriage, adultery will dissolve that contract.

VI. You say, "If the names of the saints are written in heaven, they are kept there." Who but yourself and your fraternity assert this. "God shall take away his part out of the book of life. (Rev. xxii. 19.) Psal. i. 3: Yes, as long as he maintain the character of the first and second verses, his leaf shall not wither. Psal. cxxv. 1: He shall as long as he trusteth in the Lord. Matt. vii. 24: But he must hear and do the sayings of Christ. Psal. xxxvii. 24 has no reference to falling into sin, or the person mentioned would not be a good man, neither would his steps be ordered of God, nor would God delight in his way, verse 23. The whole context shows that Prov. xxiv. 16 refers to bodily harm. Isa. xli. 4 refers to the Jews as a nation, see verse 3. Psal. xlviii. 14 respects OBEDIENT believers.

VII. You say, "The seventh argument is taken from the unchangeableness of the covenant of grace." Here you quote Heb. vi. 13, 17, 18. The consolation

depends on having fled for refuge. The term *covenant* refers to the dispensation of the Gospel published by Jesus Christ. It is called "new" in that it hath succeeded the old, or Jewish. It is called "the everlasting covenant," not as referring to the final perseverance of the saints, but that it shall never be followed by another as it followed the Mosaic. You say that this covenant is sure on the part of the elect who have no will to depart from God. Produce the passage that supports this doctrine; and that "the covenant permits a fall, yet it always ensures repentance after the fall." They (believers) fall, and yet they have no will to depart from God!!! Where is the clause in the covenant that permits a fall, and ensures repentance? God makes a covenant with his people, and as long as they perform the stipulations of that covenant they are safe, but no longer.

VIII. Your remarks here are not worth a serious answer; only allow me to say that 1 John iii. 9 speaks of the seed remaining in the heart of a man that is born of God, *that is*, converted; but not in the heart of an ungodly man. 1 Pet. i. 23 does not say that grace in the heart is incorruptible, but that the Word of God (the instrument of our regeneration) is incorruptible.

IX. Here you are very unfortunate, when you say, "The Israelites, who were a type of God's spiritual Israel, could not alienate their inheritance in the land of promise. This was so in the type; then must it be so in the anti-type." I remark (1) I do not acknowledge the relation. (2) If I did, I could put some most awkward questions to you here, as the passages you quote speak of selling their lot in the land to each other. Who teaches that you may sell your grace to a fellow-saint? No one. I presume, then, the analogy is not good. You have missed the question. (3) If they could not alienate the land, or sell it, they nevertheless forfeited it, and many of them for ever, as when God sent them from it into captivity to Babylon.

Many of them died there, and others of them refused to return. How does the anti-type agree with the type in this particular? I think this is an argument in favour of final falling away. Again, see those passages that promise their retention of the land on condition of obedience, &c. But I can afford to forego my advantage here, and allow you to escape, by putting No. IX. down to a logical blunder. Jer. xxxii. 40 refers to the gathering of the Jews from their dispersion, and must be explained accordingly. 2 Tim. i. 12 teaches that God did not give (in the Calvinian sense) the soul of the apostle to Christ, but that he (the apostle) gave it himself: "I HAVE COMMITTED;" and no one disputes the ability of Christ to keep it.

X. "I believe that true believers, as long as they continue such, will persevere; and John viii. 31 suspends that character on a condition: 'If ye continue.'" Here is your error. You confound true believers with a body of men whom you call "the elect," who may be persons who believe not,—may, indeed, be infidels. (See page 25 of your "*Adjuster*.") 1 John ii. 19 is nothing to the point. Heb. iii. 6, 14 suspend our acceptance with Christ on conditions. Man must do something. "If we hold fast, and are steadfast unto the end." How can *he* be steadfast who is continually falling? And how incongruous the conditions, if this state were secured by a decree made before time!

XI. You say, "The eleventh argument is taken from the subject of prayer. Whatsoever true believers ask the Father in the name of Christ, according to his will, shall assuredly be obtained." That I believe. You continue, "And they pray for perseverance." What, always? What sort of a perseverance did David pray for, when he found himself in the bed of adultery with Bathsheba, and his hands imbrued in the blood of a brave and honest man? Look also at Solomon, stupified with sensuality in his seraglio, when his wives turned his heart from God. Did these men pray for perseverance, and obtain it? As long as a believer

watch he shall not fall into temptation, but shall persevere. But his heart may depart from the living God, and then he ceases to pray; and where is his perseverance then? But what has prayer to do with perseverance? You say that perseverance was secured in the covenant before he was born. If you say that *that* part of the covenant was made on the foresight that he would pray constantly for it, then we run on the same line: I have no controversy with you. And yet, if not on the foresight of character, or conduct, I do not see what prayer has to do with it.

XII. "The twelfth argument," you say, "for the final perseverance, is taken from the whole concurrent voice of Scripture testimony;" and that Dr. Moulin and others have computed the texts of Scripture, which declare the doctrine of the saints' final perseverance, at *six hundred*; but you content yourself with treating us to twelve. (1st) I deny that the Scriptures teach that a man once saved cannot fall; and, instead of adducing six hundred, you cannot adduce one text that supports that dogma. (2nd) I believe in the doctrine of the SAINTS' final perseverance, but not in virtue of election, nor without a character. When the Scriptures speak of perseverance, it goes on the supposition of the possession of the Christian character in the person or persons addressed; and while he or they retain that character, they ensure safety, but no longer. They do not ensure the character, but, on the other hand, he (the believer) is cautioned against apostacy. Now for your twelve passages. Rom. xi. 29: God does not repent of his past gifts to the Jews, and his calling of the Gentiles. John x. 29: "No man is able." So we believe. No violence can prevail against the power of God. Luke xxii. 32: Why do you bring this forward a second time in No. XI., pages 161 and 166? Rom. viii. 30, 38, 39: This is on a foresight of character. For whom he foreknew as loving him, he predestinated to be conformed to the image of his Son: compare verses 28 and 29. Here is character. 1 John ii. 19: Surely, out of the "six

hundred" passages, you could have selected a few to save you perpetually recurring to the same texts. We have had this before in No. XI. The anointing of verse 27 does not refer to grace or salvation, but to the supernatural gifts of the Holy Ghost. Compare verse 20. 2 Cor. i. 21, 22 do not ensure eternal safety, as I stated before. A seal may be violated, &c.; and then, in the 24th verse, Paul tells the same persons that they stand by faith. Phil. i. 6: Grotius observes, "The apostle supposes their co-operation in the good work begun, and being carried on, though he chooses to mention only the principal and nobler cause:" compare verse 27; chap. ii. 12; iii. 11-14. 2 Tim. ii. 19: This is the second time you have quoted this in No. XI. You should dip into Dr. Moulin's *six hundred* to prevent this constant repetition. Mal. iii. 6 is quite impertinent. John xiv. 19 does not refer to Calvinian perseverance,—a condition always being implied in such premises: compare verses 21, 24. Jer. xxxii. 40, and 1 Pet. i. 3, 4, 5, occur before in No. XI., and have been noticed.

The other texts you quote on page 166 prove nothing on this question, and I pity the mental imbecility of the man who could put them in print to sustain the doctrine of perseverance.

Now, sir, let me ask you what the following texts mean? "If thou forsake him, he will cast thee off *for ever*" (1 Chron. xxviii. 9). "When a righteous man turneth away from his righteousness, * * * he shall die" (Ezek. xviii. 24-26; xxxiii. 13, 18), "For it is impossible for those who were once enlightened," &c., "if they shall fall away, to renew them again to repentance" (Heb. vi. 4-6). "If we sin wilfully after that we have received the knowledge of the truth, * * * but a certain fearful looking for of judgment," &c. (Heb. x. 26-29). "Now the just shall live by faith, but if he (not any man, as in our version) draw back, my soul shall have no pleasure in him" (Heb. x. 38). See also 2 Pet. ii. 18-22, and

many others. But, as (D.V.) I shall preach on this subject, on April 3, in the Primitive Methodist Chapel, Willenhall, I invite you to attend on that occasion. I shall be happy to see you.

Page 167 is a repetition of a part, I think of No. X., and has been answered.

You must be more particular on the subject of infants. Tell us how all dying in infancy go to heaven, in accordance with the act of preterition. Mind what you have written on this act. I am fully expecting predestination on foresight, on this question.

On page 168 you say, "Now, sir, just turn to the following scriptures and you will see that the people of God were written in heaven before they existed on earth, Psa. cxxxix. 16." This refers to the formation of the body in the womb, and may be predicated of every man: compare verses 14, 15. "They were sons before they received the spirit of adoption, Gal. iv. 6." No, sir, the passage says no such thing. Paul teaches the persons thus addressed that they were made the children of God by faith: chap. iii. 26. I presume you want to say, that they were so from eternity. The last quoted text is fatal to that opinion: "BY FAITH," NOT BY *election*; an act DONE IN TIME BY THEMSELVES. "They were saved before they were called, 2 Tim. i. 9." "Who hath saved us," &c., viz., who hath put us into the way of salvation, as is evident from the context. But waiving any advantage I might derive from this rendering, I ask, how do you prove it? from the order of words? that is, because "saved" is mentioned before "called." Well, will you allow the same rule on the following? "Many are called, but few are chosen." Here calling precedes election. Will this accord with your creed? Again, "Whom he called, them he also justified." Can a man be saved without being justified? And where is your notion of eternal justification, if calling must precede it? and by the rule with which you explain 2 Tim. i. 9 it does.

No dependence should be placed upon the order of words without taking into consideration the context and the analogy of faith, or from Gen. xxviii. 12 I could prove that angels reside on earth and not in heaven—"ascending and descending." "Rom. ix. 23, 24." Why do you so often repeat your quotations without properly noticing the observations I make thereon. "They were predestinated before they were called, Rom. viii. 30." Predestinated to what? to salvation? no, but the people of God, those that God foreknew as such, were predestinated to be conformed to the image of his Son. "Jude 1." See the remarks on the order of words above.

Page 169 contains nothing new: we have gone over the ground before.

There is nothing worthy of note on 170 and 171, except your observations on 1 John ii. 1. You should have quoted, while pleading for indwelling sin in believers, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

The phrases "lest he spare not thee also," and "otherwise thou shalt be cut off," mean a deprivation of the blessings of election. Whatsoever election means, the "not sparing" and the "cutting off" must mean the opposite.

When God is said to give the spirit of slumber (page 175), it does not denote any thing superinduced on the part of God, but a leaving or giving up, after a long abuse of mercy, as a judicial act. How far this giving up or leaving extends is another question. And as to the connexion between the purpose and act of God, I beg to say, that the purpose depends on a certain line of conduct, while it does not necessitate that conduct, or you make God the author of sin. Here the case is, British law decrees that certain penalties shall follow certain crimes; a felon or murderer by transgression incurs a penalty; but certainly the decree

did not necessitate his wicked act. Now here is a purpose and an act, and at the same time the purpose does not influence conduct in the criminal.

My argument on the "rest" mentioned in Rom. xi. 7 is this, the persons included in the term are the Jews, called in the same verse, Israel. Paul wishes to prove that the nation is not for ever cast away (v. 1, 2), and he shows that the "REST" (a term representing the nation) shall have their blindness removed, or, which is tantamount, God hath not finally forsaken them. See verses 25, 26; 2 Cor. iii. 13-16, which plainly show that the doctrine of your reprobation is not taught here. The election is individual through faith (compare chap. ix. 32); the reprobation is national but not for ever: see the above scriptures (verses 25, 26; 2 Cor. iii. 13, 16).

You have not noticed the scriptures on pages 38, 39; I call you back to them, viz., Rom. ix. 31, 32; Mark xvi. 15, compared with Rom. x. 17.

You ask, "Suppose Clarke's translation (of Exod. ix. 15, 16) is sound, what will you gain by it?" I answer, all that I want. In its emended form you cannot extract from it the doctrine of preterition.

There is no impropriety in my saying the Holy Ghost did not speak in English on the passage in question: the 13th verse reads thus, "And the Lord SAID unto Moses," etc., and the text in dispute forms part of what He did say, and following the anthropomorphic idea introduced by Moses, my expression is perfectly correct. Moses was only an amanuensis.

You ask a plain question on page 177 thus, "Have we or have we not the mind of God in Exod. vii. 3? 'I will harden the heart of Pharaoh.'" I answer, yes; but it must be properly understood. I told you in my *Weights and Scales* that the hiphel form of Hebrew verbs was often used in a declarative sense. Now in the text in dispute we have a verb in

that form (*akeshe*, future first person sing., I will harden, from *kasha*), and Professor Lee, sub *kasha*, translates the verb in this passage thus, "By declaration only, *i.e.*, pronounced to be hard;" viz., God declared what would be the fact, without superinducing that state. You may see the rule that supports this position in the professor's Gram. Art. 157.6. You do not believe that the hardness of the Egyptian monarch was produced by God; for in your *Adjuster*, p. 93, you say, "He (God) did not exert a positive evil influence on the mind of Pharoah: he acted as he choose to do, with a determined choice of evil." Again, there is not a word said of the eternal destiny of Pharoah. See more on this question on pages 142, 144, and 145 of this Letter.

You seem to be unable to discriminate between the foreknowledge of God and necessity or fatalism; hence you say, "If God foreknew that Pharoah would be hardened—that Judas would be a traitor—Pharoah became hardened and Judas a traitor by necessity." I answer, if God foreknew the hardness of Pharoah and the traitorship of Judas, he also foreknew the causes that would operate to produce those conditions, these conditions depending upon those causes and not on the foreknowledge of the Divine Being. Now the influences that hardened Pharoah and made Judas deceitful were not created and forced on these persons by God, or you make him the author of sin. "That the foreknowledge of God should be the cause of anything cannot be truly said, for foreknowledge is knowledge, and knowledge depends on the existence of things known, and not they on it." Whitby thus speaks on this question, "Should God by immediate revelation give me the knowledge of any man's state or actions, would my knowledge of them have any influence upon his actions? surely none at all; and yet my knowledge, as far as it is thus communicated, would be as certain and infallible as is that of God." God foreknows, because he foresees, the actions of men; they do not act because he foresees or foreknows. God's foreknow-

ledge extends not only to what will really come to pass, but also to future possibilities: he knows that such things may be though they never will be. He knew that the lords of Keilah would deliver David into the hands of Saul in case he had stayed in their city till Saul came to demand him (1 Sam. xxiii, 12); but it did not follow from this foreknowledge that the lords would deliver him up, for David departed and prevented it.

You say, "For an answer to pages 41 and 42, see page 28 of my *J. Wesley*, and 21 and 124 of this pamphlet." The pages which you mention do not answer my 41st and 42nd; I therefore call you back to them. My 41st and 42nd pages were written in answer to your *J. Wesley*, and they contain objections to that work; please to remove those objections. Page 21st of your *Adjuster* talks of imputed righteousness, &c., I do not see a word on it in answer to the pages in question; and page 124 is almost as foreign. Come, Mr. Cozens, do not run away from them by saying you have answered them. I say you have not, nor have you attempted to do so. I ask the verdict of the reader.

Your queries on page 182-3 have been answered time after time. But before I dismiss them, I will however say, that the destruction of a lost soul is foreknown because it will take place, not it will take place because it was foreknown; its destruction is the consequence of a vicious line of conduct voluntarily pursued. The same motives and help, &c., were offered to the lost, as to the glorified in heaven, and you cannot scripturally deny it. Your sixth query has suggested certain passages in your writings in which you appear in opposition to yourself, which I will give you.

"I never said, I NEVER WROTE THAT GOD CRE- ATED A PART OF MANKIND FOR THE VERY PURPOSE OF DAMNING THEM. * *	"He (God) doth know when he makes a man whether he will save him or damn him, and therefore IF HE IS TO BE DAMNED, HE IS MADE TO BE DAMN-
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This ambiguous divine

would make the public believe that I am a God-less wretch."--Rev. S.C.'s *J. Wesley*, page 13. ED, and if to be saved, he is made to be saved."--Rev. S. Cozens' *Adjuster*, page 29.

You wrote your *J. Wesley*, &c., in September of last year, and the 29th page of your *Adjuster* in October, so that in the course of four weeks you changed your opinions on this question, or you forgot in October what you had written in September; and now in January, 1853, you have changed again, for in your No. XII. you say, "I perfectly agree with one of our Baptist brethren who says, GOD MADE MAN, NEITHER TO DAMN HIM NOR SAVE HIM, BUT FOR HIS OWN GLORY" (page 183); and then again on the same page you ask, "BE KIND ENOUGH TO TELL US WHAT THEY (the wicked) WERE MADE FOR, IF NOT TO BE DAMNED." I leave the above contradictions to tell their own tale.

You seem not to understand what I mean by the phrase "His eternal purpose to elect out of the world." I will explain. I do not mean that God eternally purposed to choose certain individuals capriciously from among men, as that Mr. S. Cozens shall be saved and Philip Pugh shall be passed by, but I mean what I said in my *Weights and Scales*, expressed thus: "The phrases 'eternal election,' and 'eternal decree of election,' so often in the lips of Calvinists, can in common sense therefore mean only an eternal purpose to elect, or a purpose formed in eternity to elect, or choose out of the world, and sanctify in *time*, by 'the Spirit and blood of Jesus.' This is a doctrine which no one will contend with them; but when they graft upon it another, that God hath from eternity 'chosen in Christ unto salvation, a set number of men, not upon foresight of faith, and the obedience of faith, holiness, or any good quality or disposition (as a cause or condition before required in man to be chosen), but unto faith and the obedience of faith, holiness,' etc., it presents itself under a different aspect, and requires an appeal to the Word of God."

You did wrong to detach the phrase, "His eternal purpose to elect out of the world," from its context, which explains it to mean a purpose formed to choose to eternal life upon the foresight of faith, holiness, and the obedience of faith in the chosen ; but not a choice to faith, holiness, etc. : in plain terms, God did not form an eternal purpose to choose Mr. Cozens to faith, but to salvation on condition of faith.

You place a good deal of reliance on Acts ii. 23 as favouring your theory of a connexion between the purpose of God and the good and bad actions of men. I will address myself to the task of explaining this text in accordance with the views I hold on man's free agency. In these words the determinate counsel and the foreknowledge of God are held as compatible with man's free agency, "Ye have taken and by wicked hands have crucified and slain." The text does not say that the murderers of our Lord were influenced by the determinate counsel and foreknowledge of God, but Christ was delivered according to them. The Jews acted agreeably with the dictates of their own wicked minds. Fuller, after reasoning a little Calvinistically on this point, says, "After all, there is surely a wide difference between an *efficient* and a *permissive* determination in respect to the existence of moral evil. To assign the former to the Divine Being is to make him the author of sin ; but not so the latter."—*Bohn's Ed.* 1844, page 230. God decreed to give his Son, but he certainly did not decree the villany and cruelty that procured that event, these sprang from man.

On page 185 you seem to consider that Adam necessarily sinned because he was a mutable being ; and, had he not sinned, he must have been an immutable being. There is certainly a flaw in this logic. How is it, in this respect, with the angels that kept their first estate ? and with the glorified spirits who have passed from earth to heaven ? the loss of holiness is not essential to a mutable being.

You have so much mystification on this page that I confess I do not understand you; nor do I think you properly understand yourself. I will give you a specimen or two:—"Adam's standing was possible respecting himself, but not respecting God!" You are so very transcendental, so high in cloud-land, that I fear we poor mortals that crawl on *terra firma* have completely lost sight of you! I really cannot divine what you mean by the above sentence. How Adam's standing was possible, and at the same time *impossible*, puzzles me. Again,—“To say that Adam might not have sinned, is a categorical and simple proposition, and will hold good, Adam being considered in himself as clothed with the freedom of the will: and to say, also, that it could not be but that Adam *would* sin, is equally true, considering Adam as subordinate to the decree of God, determining what Adam would do out of the freedom of his own will!” To say that Adam *might not* have sinned, when the decree of God had determined *he should* sin, is theological raving. The page in question abounds with such reasoning; but I fancy my readers will say, Enough! enough!

You say (page 185), “To argue on your hypothesis [what hypothesis you refer to, the context does not determine], 'tis possible none may be saved, or none lost; and then, either heaven or hell would be superfluous!” This seems to be a first-rate argument with you predestinarians. I remark (1) The possibility that all would choose heaven, or, on the other hand, that all would choose hell, exists only in an infinitesimal quantity. (2) Heaven existed before our race was created, and would continue to exist were our race blotted out of being. Jehovah could (and undoubtedly *does*) people that happy country from other parts of his dominions; or could not worlds upon worlds of angels start into being at his omnipotent fiat? (3) Hell was not made for man, but for the devil and his angels; and its existence in the universe is like that of a penal settlement to a country,—a necessary evil, rendered so by the VOLUNTARY sins of beings who should have kept

their first estate. But, sir, would not one of your own assertions, on page 183, allay all anxiety on this point? You say, "I perfectly agree with one of our Baptist brethren, who says, 'God made man neither to damn him, nor to save him, but for his own glory;' and that is secured whether in his salvation or damnation!!!" Then, if the entire race were sent to hell, or taken to heaven, it would be a matter of no moment, according to this postulate; consequently, whether heaven were *superfluous* (as you term it), or hell, is a matter of indifference. I am here reasoning from premises supplied by yourself. I think I could give a better "*account of the matter*" than you have.

Now for the federal relations of Adam and Christ to the race of man! In my *Weights and Scales* I said, "Your observations on the reprobate's birthright are not satisfactory. You stated, in your *Outlines*, that 'One reason of his damnation was, he had sold his birthright.' How could he *sell it*, when it was decreed before all time that he should *never have one*? When twitted on this unlucky blunder, you repeat, 'He has sold his birthright—his paradisian birthright—his primitive perfection—his primæval power—his pristine perceptions—his practical prudence, &c.' This is an argument that cuts *two* ways. It perhaps did not strike you that the elect had done the same thing. * * * And if that be the cause of the destruction of the reprobate, by a parity of reason, you must with all the privileged few, be equally destroyed; for *you* have sold your birthright. * * But you are in theological error here. No man will be damned for what Adam lost in paradise, because none was a consenting party to the deed but Adam." (John iii. 19.) For my penning the above you say, "Yes, sir, your last paragraph on page 42 made me tremble for you; my heart was enlarged with grief to think of one professing to show unto man the way of salvation, and yet he neither knows the state of man by nature, nor the way of his recovery by grace." I answer (1) There is no theological error in the above reasoning; and I

defy you to point one out. (2) You have shifted the ground of the damnation of the reprobate and the salvation of the elect, from a purpose or decree formed *in eternity* to acts of transgression or obedience done *in time*. What is this but predestination on foresight? I will treat you to a little antilogy on this point; after which I will go into the federal relation question.

"We must remember that MAN is FALLEN—MAN has REBELLED against his Maker. He has TRANSGRESSED his holy commands, and lost all merit. HE has SOLD his BIRTH-RIGHT. THEY (the wicked) LEFT him—WENT away from him, and FORMED an ALLIANCE with HELL against him: they CAST OFF HIS FEAR, TRAMPLED upon HIS LAWS, and CHOSE the EVIL and REFUSED the GOOD—[Then, it was offered—was it?—]—and they SOUGHT out many INVENTIONS to THEIR OWN DESTRUCTION." [And you say that the above are "the facts in the great point," viz., of the sinner's preterition.]--Rev. Samuel Cozens' *Outlines*, page 4.

"MAN is NOT REJECTED because of his WICKED WORKS! God does NOT REJECT MEN upon a FORE-SIGHT of their EVIL WORKS. Man is chosen or rejected in the PURE MASS OF CREATURESHIP [This seems to be the apostle's meaning] as being not yet created, made, or born, and having DONE neither good OR EVIL. REPROBATION IS BEFORE THE PERSON COMETH INTO THE WORLD, OR HATH DONE GOOD OR EVIL."—Rev. S. Cozens' *Adjuster* pages 82, 83, 84, and 119.

I ask the reader to note particularly the words put in small capitals on each side of the above. I ask him if he can reconcile them, and what must be the nature of a mind that can imbibe such contradictions?

<i>Adam's relation to</i>	<i>Christ's or the second</i>
<i>the Race.</i>	<i>Adam.</i>
ROM. v.	
The MANY DEAD, v. 15.	To THEM hath GRACE

The judgment was to condemnation, v. 16.

Judgment came upon ALL MEN to condemnation v. 18.

MANY are made sinners by disobedience, v. 19.

Sin abounded, v. 20.

Sin hath reigned unto death, v. 21.

As in Adam ALL DIE 1 Cor. xv. 22.

ABOUNDED, v. 15.

The free gift is unto justification, v. 16.

The free gift came upon ALL MEN unto justification v. 18.

By obedience the MANY are made righteous. v. 19.

Grace doth much more abound, v. 20.

Grace shall reign unto eternal life, v. 21.

So in Christ shall ALL BE MADE ALIVE, 1 Cor. xv. 22.

The blessing extends far as the curse;—the obedience and righteousness of the second Adam as the disobedience of the first. From Adam a stream of sin and condemnation extends to all the race, but simultaneous with this a stream of mercy and holiness from Christ sets in.

"None need perish, all may live, for Christ has died."

I repeat no man will perish for the sin of Adam, but for a wilful rejection of the remedy.

ANTILOGY, No. III.

"Esau was serviceable to Jacob, as reprobates are to the elect, for all things are for their sakes." "The penalty attached to transgression was death; but for the elect's sake, whom he hath chosen, the sentence was postponed, the guilty criminal respited, and a way of deliverance revealed."--Rev. S. Cozens' *Adjuster*, pages 81 and 187.

"I perfectly agree with one of our Baptist brethren who says, 'God made man neither to damn him, nor save him, but for his own glory;' and that is secured whether in his salvation or damnation!"--*Adjuster* p. 183.

I remark, you electionists think yourselves a rather important sort of people,—“all things existing for you!!” On the other hand, you teach us that they exist for the glory of God. How do you reconcile these? We poor Arminians ascribe all grace to Christ. Your observations on John xvii. 23 and 24 are a mere begging the question. Answer my arguments, if you please. You make a wrong use of John xi. 42. “In *ekousas* (thou hearest), the best commentators are agreed that the *aorist* expresses, as *often*, what is *customary*.” God ever respects the prayers of Christ, but they may be hindered by sin and unbelief, as in the cases of many of the cities the Saviour visited in the days of his flesh, especially Jerusalem, over which he wept. I answer your interrogation at the bottom of page 189 by another: Who told you that the particle *as* refers to degree of love? God cannot love us as he does Christ (in degree), because he loves and blesses us for Christ’s sake.

I give you credit for originality in your comment on “the ends of the earth” mentioned in Isa, xlv. 22. You say, “You Arminian gentlemen do not like much about the *ends*, the fragments, the remnants;” and you go on to say, “Poor Noah was an end of the earth; Lot was another end of the earth; and so of Job, Jonah, the thief, &c.” You quite excite my risible faculties by these remarks. In 1 Sam. ii. 10 we read “The Lord shall judge the ends of the earth.” What do the words mean here? The elect? I fancy I here you saying no that will hardly do. In refutation of your silly comment, compare verse 23; Zech. ix. 10; Acts xiii. 47.

You say that Ezek. xxxvi. contains more than twenty absolute (not conditional) promises. I beg to say that they are all conditional; and if you will go with me to verse 37, I will make good my assertion: “I will yet for this be inquired of by the house of Israel to do it for them,”—suspended on the prayer of faith. You say, “I regret that Mr. Pugh has not

come fairly into the controversy." Not fairly into the controversy! What!! Why have *you* written 192 pages on 17 of mine? This is the best refutation of so impudent a statement. I shall now discontinue my weekly issues, but not the controversy. I will follow you to the end, and then begin again, if you like!

I am, yours respectfully,

PHILIP PUGH.

P.S. There are seven questions in your No. XII. which I have marked, but which I reserve for my next.

SUPPLEMENT TO LETTER III.

*To the REV. SAMUEL COZENS, Baptist Minister of
Little London, Willenhall.*

SIR,

When you commenced your *Adjuster* in weekly issues, you gave an assurance that that work would be completed in twelve parts. You have, however, broken faith with the public, by extending it to eighteen. On the announcement of your intention, I resolved to follow you, keeping behind you at the distance of seven days. My resolution I kept, and completed my task. In the conclusion of my No. XII. I stated that I should now discontinue my weekly issues, but not the controversy, and that I would follow you to the end. In pursuance of this avowal I cheerfully resume my pen the fourth time "*in the champaign (campaign) of eternal truth.*"

I purpose first to notice the points reserved from No. XII. of your *Adjuster*. On page 190 you ask several questions, which I will answer as plainly as possible. "Pray, sir, tell us how the love of God can be *eternal* if it be *forfeited*?" I never said that the love of God was absolutely eternal, but conditionally so. God will continue to love a man as long as he continue to love and serve God, but no longer. See last paragraph, page 44 and 45. "I love them that love me; and those that seek me early shall find me." Prov. viii. 17.

“If this love may be forfeited by sin, be kind enough to tell us who [whom] you mean by the people of God? for my bible tells me all have sinned: ‘There is none righteous, no, not one:’ ‘There is not a just man upon the earth that doeth good and sinneth not:’ and ‘If we say we have no sin, we deceive ourselves.’” Now, if you please, I will treat you to a few passages on the other side: “If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness,” 1 John i. 9; see also verse 7: “Whoso abideth in him sinneth not. Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God.” 1 John iii. 6, 9.

“The **WHOLE** system of revelation must be explained so as to be consistent with itself.” I offer the following solution on the above apparently contradictory passages. The first, second, and fourth quoted by you refer to man’s natural condition: “That which is born of the flesh is flesh.” Your third, respecting the just man (Eccles. vii. 20) will admit of another rendering. *Lo yechta*—“*that may not sin*”—meaning no man is placed beyond the *possibility* of sinning. See Clarke’s note *in loco*, and on 1 Kings viii. 46, where the above rendering is defended on the ground of philology and the design of the New Testament.

“Then I ask again how can you admit the eternity of God’s love? If our keeping his commandments is the *cause* of his love, the cause must certainly precede the effect, and therefore his love cannot be eternal.” I answer, for convenience theologians have spoken of eternity past and to come; and if you will look into your English dictionary, you will find the same distinction recognized by lexicography. Eternal, without end of existence or duration. In this sense I used the term in my *Weights and Scales*; therefore your reasoning on cause and effect amounts to nothing.

“If your proposition be correct, I ask who can be saved? If you are right, neither Noah, nor Abraham,

nor Lot, nor David, nor Peter, could be saved." You say wrong, Mr. Cozens; could not these persons do (and did they not?) as the Saviour counsels the Ephesian church to do—"Repent, and do the first works." Rev. ii. 5.

"Did he not love his people without any consideration of worthiness on their part? he did, and he will never abandon them, notwithstanding their unworthiness." I remark, love operates in different ways. If its object be wretched, it pities him: such was the love God had for Abraham when an idolator; for the Ephesians (chap. ii. 4, 5), and other notorious sinners; and such he has for the whole world: he is in this sense "*loving to all, and his tender mercies are over all his works.*" If its object be happy and virtuous, it will operate in the way of complacency—"I love them that love me." Prov. viii. 17. You say "he will never abandon them, notwithstanding their unworthiness." Why do you not speak out? You mean he will continue to love them while yet "in the height of sin;" that he loved David complacently in the bed of adultery, and Peter while he denied Christ with awful imprecations. This is not the teaching of the bible. You say he will never abandon them. David says to his son, *if thou forsake him, he will cast thee off for ever.*" Psa. lxxxix. 30-33 does not support the theory into whose service you wish to press it. It exclusively refers to the family of David, and the establishment of a temporal and spiritual kingdom in his seed. Compare 2 Sam. vii. 13. These may exist without saving grace.

Christ prayed for his disciples (John xvii. 11) that they might be kept from falling as did Judas (compare ver. 12), foully and finally, as you High Calvinists phrase it. Here the loss (verse 12) is contrasted with the being kept (ver. 11). Whatever the loss means, the being kept means the opposite.

Ezek. xxxvi. 37 expresses a determination on the part of God not to bestow the blessings promised un-

conditionally—"I will yet for this be enquired of," &c. This phrase does not teach that any supernatural influence will be applied to *force* this state of things. You truly say God gives them the spirit of grace and supplication to *enable* them to do so. Yes, not to irresistibly constrain them.

Events may be foreseen without a pre-ordination on the part of God. I suppose you believe that God foresaw that Adam would fall. In your *John Wesley*, p. 13, you say, "I never in public or [nor] through the press promulgate such an awful idea that he [God] made them (Adam's posterity) fall in Adam." But if God foresaw that fall he necessitated it, according to your diction. My friend, there is an essential difference between pre-ordination and foreseeing.

You complain (page 199) of my not answering certain questions on the decrees on pages 23-6 of your *John Wesley*. Why, sir, I have time after time exploded *your* decretal system. I am really tired of smiting you; and I think, that there is not a text on those pages that has not been answered and taken from you.

You ask for a comment on John xvii. 12. I reply, I have given it: see my third Letter.

The predictions referred to in Acts i. 16 were made on a foresight of the conduct of the enemies of David and Christ, without any influence superinducing that conduct. This doctrine you teach yourself: "Free-will filled the lips of Judas with a kiss."

On John vi. 70, 71, you say, "Judas was chosen though a devil, and he was a devil when chosen." I observe (1) That the last member of this sentence is perfectly gratuitous. (2) The term *devil* in this place signifies an adversary, or one disaffected to Christ.

The choice mentioned in John xiii. 18 refers to the apostolic office. "I speak not of you all," refers to what he said in verse 10, and not to the choice. "I

know whom I have chosen." This refers to Judas, not to the eleven ; hence the concluding part of the verse—" but, that the scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me."

You tell us that the word *abide* in John xv. 6, is synonymous with profession only, and that the verse refers to those who have not true religion. I object to this gloss for the following reasons : (1) The phraseology implies that he may abide, and if he do he shall be saved, which cannot be asserted of a mere professor. (2) The abiding is reciprocal, it passes from the believer to Christ, and, *vice versa*, from Christ to the believer—" *Abide in me and I in you*" (verse 4), which cannot be affirmed of a hypocrite. (3) The abiding is explained in verse 10 by continuing in the love of Christ—" If ye keep my commandments ye shall ABIDE in my LOVE."

You administer a sort of reproof to me on page 197 by saying, " It was not convenient for you to quote the whole of the 9th verse (John xv.) * * * You are the man who 'detach and isolate for party purposes.' You quote the last member of the verse, nay, not even that." I remark (1) This is a piece of very bad composition. You have got a singular nominative (" *the man* "), and you have put your verbs (detach and isolate) in the plural. As I have given you a rule or two in Latin for your guidance, I will now "APPEND" one in English. A plural subject (nominative) must have a plural predicate or verb ; a singular nominative must have a singular verb. (2) The charge is groundless. The sentence is complete and independent in itself ; it is made to depend upon nothing going before nor following. The pronoun "ye" neither adds to nor diminishes its strength. Your paraphrase on "Continue ye in my love," I do not admit. You make a new passage of scripture in trying to serve your creed. The sentence is equal to "do not apostatize from my love." I still assert that the possession of the love of God is made to depend on keeping the com-

mandments of God: see John xv. 10. Neither is there any detachment or isolation here to interfere with the meaning of the words: the last portion of the verse is merely explanatory of the former.

A very few observations on your reasoning on Rom. vii. 1, will be sufficient. The apostle in this letter (the Romans) is writing to a church composed partly of Jews and partly of Gentiles. In the seventh chapter he is addressing the Jewish portion of it: "I speak to them that know the law" (verse 1). There is no impropriety in my saying the death of Christ has placed us under another (widely different) dispensation. You have quite overlooked the words "*in part*," on this question, as well as having utterly mistaken the drift of my remarks on pages 46-49. I repeat, "whether the reprobate be fast or not in the fetters of law, I have you in the fetters, and there I will hold you. *Logica parvi Londini!*" There is certainly a wide difference between being LEFT in the lasting fetters of law, and a stubborn Jew rejecting the atonement and pertinaciously clinging to the law for salvation. So your antilogy on page 204 amounts to nothing. Get out, if you please, of the flagrant absurdity I logically placed you in on this point.

The persons mentioned in 2 Pet. ii. 20, 21, were real apostates from the grace of God; hence they are said to have escaped the pollutions of the world, to have known the way of righteousness, to have turned aside from the holy commandment. Here is another attempt at making new scripture. You say Matt. xii. 43-45 will illustrate this. I say not; the two cases are widely dissimilar. The passage in Matt. refers to a half-recovered demoniac suffering a relapse, thereby becoming worse than ever; while Peter, as we have proved, speaks of a state of religious apostacy.

John xiii. 1, does not speak of an end not attained. Your seven queries I will answer. (1) "Did he love all his disciples?" Yes. (2) "May he not choose a servant without loving him?" I ask, how do you use

the term "servant" in this question? and what do you mean by love? For instance, Cyrus was God's servant, though an ignorant heathen. If you ask me if God loved him, I answer yes, as he loves all men, but not with that peculiar, complacent affection with which he regards his church. (3) "What advantage would the disciples have derived from his *merely* loving them to the end of this life?" I did not use the term "*merely*," that is your own. In my *Weights and Scales* I said (after making certain observations on this verse, which you have not answered), "You will not take advantage of these remarks by saying that I teach that as Christ is removed from his people, he does not love them. All that I say is, you cannot prove he does from the *passage in debate*." Queries 4 and 5 are answered under the 3rd. (6) "Will the words *eis telos* bear another translation?" I do not object to the translation of the words, but to your gloss. The passage does not say to the end of the world. The context must determine the particular boundary referred to by the term "*end*." What end do you want to get at on this text, the end of the world or of time? I fancy I hear you say no; that gloss is open to objection equally with that of the end of the Saviour's life: we shall want his love a little longer. What end then do you think the passage points to? the end of eternity? that cannot be, as the end of eternity would involve a contradiction in terms. I think, my friend, *you* are partly at the end. (7) "Are they (*viz.*, *eis telos*) not rendered *continually*?—Luke xviii. 5." Yes, they are, which in that passage means repeated at intervals, often, or frequently. If you assign to *eis telos* in John xiii. 1, this signification, you place Christ, his disciples, and yourself in a pretty dilemma. Will you have this gloss? The terms *eis telos* are used in 2 Cor. iii. 13 to denote the end of the transient shining of Moses' countenance: compare verse 7. *Telos* and *eis telos* are used in Heb. vii. 3, and Matt. x. 22, to denote the end of life; in 1 Cor. x. 11, they are applied to the age of the Messiah or

gospel dispensation. Indeed, their applications are various in the Word of God, the context determining. You gain nothing whatever by No. 7. Please to address yourself to my observations on this text in my *Weights and Scales*.

You treat us to a foot-note on progressive sanctification (pages 107-8). You certainly appear to great advantage over your antagonist in that encounter. But, poor man (if he ever existed), he was about as short as yourself of proper expressions to define his ideas. Let us examine. Your first objection to the phrase is worded thus: "But it (progressive sanctification) is a phrase I cannot find in my Book." Now, sir, do you ever use the term *trinity* in your intercourse with men? if so, I reply, but it is a term I cannot find in my Book. "Yes," you rejoin, "but I find the doctrine which that term designates." Granted, Mr. Cozens. Then, sir, may I not say to you, as you said to the advocate for progressive sanctification, "Why are you such a novice as to follow the old schoolmen for a word and not use the pure scripture phrase 'Father, Son, and Holy Ghost?'" Your second objection runs thus: "Why, sir, progressive sanctification is only a name—what is it?" Sanctification is a scriptural term as grace is, and what is growth but progression? Sanctification consists of two parts: (1) The destruction of sin; (2) The endowment of positive blessings. Whether the first be instantaneous or not, the complement of the second is not, but will undoubtedly be eternally progressive. Progression is clearly taught in the Word of God. You may call it what you please—progression in grace, in sanctification, or toward perfection, words which the apostles often use interchangeably.

If I understand you aright, you object to the "*new nature getting holier and holier*;" that is, progression in holiness. The same observations may be made here as under sanctification; also Paul exhorts the Corinthians to perfect holiness in the fear of the Lord. What is this but progression?

I stated that in this colloquy you appear as short of propriety of expression as your antagonist did. (1) The term Adam should have been in the possessive case. (2) You call "progressive sanctification" a phrase and then a word. Now it cannot be both: please to say which it is. (3) Mark the words in small capitals: "Do you mean to tell me that Old Adam [Adam's] nature gets PROGRESSIVELY BETTER AND BETTER?" I pronounce this sentence to be faulty in two respects: 1. The word "progressively" has no business here, the terms "better and better" expressing progression: a thing does not retrogressively get better and better; therefore the word is superfluous. 2. "Better" being the comparative of "good," implies that "*Old Adam nature*" is good. Your question was wrongly put; the term "*better*" should not have been used. You should have substituted the phrase "*less evil*" for the word "*better*," and then your antagonist would have understood your question. Please to excuse these grammatical strictures, but the arrogance of your foot-note deserves them.

I have said on Dan. xii. 10, all I wish to say thereon; but at the same time permit me to tell you that you are still in the fetters of a logical dilemma.

I can certainly say, in perfect accordance with my creed, that the lawless and ungodly and disobedient have an interest in the death of Christ. Your objection to this must arise from your ignorance of the bearings of the term "*interest*."

Luke xxii. 22, has been explained in my remarks on Acts ii. 23.

Acts i. 16, does not teach that Judas was necessitated to betray Christ. My observations on God's foreknowledge will explain this text in perfect consistency with the free-agency of the traitor. Your queries on this page (212) are impertinent.

I do not see what you want to be at in your remarks on the Hebrews using the indicative for the imperative

mood. You do not profess to answer my remarks on pages 49 and 50. One observation you make ought not to escape animadversion. You say, "I am more and more convinced that your aim is to exhibit your philosophical genius, &c." Is there any pedantry on pages 49 and 50? Have you shown the public that I am ignorant of what I penned? What was your design when you crowded the pages of Nos. I. and II. of your *Adjuster* with Latin words when you were ignorant of the laws of Latin grammar? Did I not convict you of egregious ignorance in these particulars? As long as our tracts survive, "*LITERARIA LIBER*;" "*DECRETUM QUIDAM FATUM*;" "*Logica parvi Magnidicus*;" and "*Sanctus Scriptum*," will remain as proofs of your puerility and ambition, your folly and pedantry. After this you had no need to tell us you have not had a "college education." We know you have not.

Your divisions and sub-divisions on death prove nothing. The individuals addressed in Isa. lv. 3 were dead in trespasses and sins! hence they were spending their money, &c., verse 2. You ask if the disciples were dead when Christ promised them life—John xiv. 19. I answer you confound things that differ. Isa. lv. 3, refers to spiritual life, which the good man enjoys on earth; John xiv. 19 to eternal life, which he shall enjoy in heaven. The "*promise of life*" in 1 Tim. iv. 8, should not have been pressed into this part of the controversy, as it does not refer to spiritual life, but to the blessing of God in this world on the good man's efforts to provide things honest in the sight of all men. I call you back to my observations on Isa. lv. 7, in my Second Letter.

That cause must be hopeless indeed that requires the impudent gloss you have put on Ezek. xxxiii. 11. Will the reader believe that Mr. Cozens says that this verse refers to the *political* death of Israel in Babylon, and that he appeals to chap. xxxvii. in proof? Your exposition is so palpably false that I shall not condescend to refute it, but request the reader to consult the

chapter himself. Prov. i. 26, and Jer. ix. 24, are *not* inconsistent with my thoughts on Ezek. xxxiii. 11. *Es'chak* (I will laugh, Prov. i. 26) only signifies, I will disregard: a very different thing from taking pleasure. Again, Ezek. xxxiii. 11, refers to a death that may have been prevented; Prov. i. 26, to a catastrophe inflicted as the result of a life of sin. In this sense the laws of England laughed at the calamity of Dr. Dodd, who was executed in 1777 for forgery. "Neither the eloquence of Dr. Johnson, nor the prayer of thirty thousand petitioners, nor the native compassion of George the Third, saved him from the tremendous malediction of law." Though these entreaties were disregarded, certainly the king did not take pleasure in the execution of that great man. Jer. ix. 24 not only states that God delights in judgment (which is expressive that God will give to every man according to his deeds), but also, that he delights in loving-kindness.

I was quite prepared to go into the doctrine of the Greek article when I wrote my Second Letter, quite as much as now, to prove that *despotes* in 2 Pet. ii. 1, and Jude 4, refers to Christ. The following rule is applicable to the point in hand. When two or more personal nouns of the same gender, number, and case, are connected by the copulative *kai* (and), if the first have the definite article, and the second, third, &c., have not, they both refer to the same person. Now the above canon is applicable to Jude 4; consequently *despotem* (Lord) in this text refers to Jesus Christ; and as 2 Pet. ii. 1, is a collateral passage, consequently it must point to the same person. Professor Robinson (sub *despotes*) so understands the above texts. Dr. Davidson so understands Jude 4. (*Lectures on Bib. Criticism*, page 344.) T. H. Horne, "one of the greatest scholars St. John's College, Cambridge, ever knew," also concurs in the above views (*Critical Intro.* vol. ii. p. 270); as do Drs. Bloomfield (*in loca*), and P. Smith (vol. ii. 602), and others too numerous to name. Now, sir, I think these are authorities quite equal to yourself.

I had intended to go further into the subject, but I refer you for ampler illustration to Dr. Davidson, Horne, and Dr. A. Clarke. On these texts you merely reiterate your observations made in your *J. Wesley*, which I answered in my *Weights and Scales*. Your fanciful resemblance between the apostates mentioned in these passages and the dog and swine, and the deductions you draw therefrom, are without foundation. The persons mentioned had escaped the pollutions of the world, they had known the way of righteousness, they had conformed to the holy commandment, yet after all this they had apostatized. 2 Pet. ii. 20, 21. It is in vain you say that no real change had taken place in these characters. They resembled the dog and swine only in turning back and re-contracting pollution.

You have not answered my *Weights and Scales* on Acts xiii. 48. You have not told us why the word of this salvation was sent to those who were not ordained to eternal life, verse 26 (Acts xiii.) How Paul could say to these reprobates, "through this man is preached unto you the forgiveness of sins," verse 38. These questions were put to you in my *Strictures*, pages 19 and 20, to which I again refer you. In your *John Wesley*, page 33, you say, "Please to favour us with your reserved ammunition, and I will tell you why and to whom the apostle preached the word of salvation, &c." Now, sir, I have brought out my reserved ammunition, but you have not answered my questions. Your remarks on the disposer are irrelevant. Arminians do not deny that the disposing grace comes from God, but equally believe that grace may be resisted and the Spirit quenched.

You say that Peter preached, but did not offer remission of sins to the murderers of Christ in his Pentecostal sermon. Acts ii. 36-39. What does a minister preach remission of sins for, unless to offer that blessing to those who need it? You may have introduced a new fashion of preaching in this respect at Little London, but the apostolic method was thus: "Warning every

man, and teaching every man in all wisdom, that every man may be presented perfect in Christ Jesus." Col. i. 28. I repeat, he did offer this blessing to them, as any one who consults the passage may see.

You certainly do not think that you have answered my observations on John viii. 24, in my *Weights and Scales*. Let any one read those observations and your remarks thereon, and give his verdict. I do not admit what you call a fact, that is, that the Jews could not hear the word of Christ, as you understand that point. We are wide as the poles are asunder in our views on the question. You have fairly run away by saying we agree; I avow we do not. I say again, if verse 22 (John viii.) will shut by necessity or in virtue of an eternal decree, the Pharisees from heaven, John xiii. 33 will exclude what you call the elect from that happy place. The damnation of the Pharisees is made conditional in verse 24, and though that condition is not mentioned in verse 22, it is understood: compare Ezek. xxxiii. 14-16.

Your remarks on Matt. xxiii. 37, amount to the following: that Christ had two wills, one as a man, the other as God; that as man he was tender, kind, compassionate, and forgiving; as God, he was hard-hearted, unfeeling, and unforgiving; as man he took pleasure in the diffusion of happiness; as God he delighted in the misery of his intelligent creatures. What considerate persons, what Christian mind will not revolt at the above impious sentiments? To push your gloss to its issues, Christ should not have said, "*I would and YE would not,*" but *I would as man, but as God I would not.* Isa. xiv. 27, declares Jehovah's purpose to utterly destroy the Assyrian empire for the awful wickedness of the people. It has not the remotest allusion to matters of salvation, in which man is clearly a free-agent. Neither you nor Dr. Gill possess sufficient authority in my estimation to explain away the doctrine of resistible grace as taught in Matt. xxxiii. 37. Compare Isa. v. 1-7, where God is repre-

sented as having done enough to convert the people, and yet they resisted and were not converted.

Your observations on Job xxxiii. 24, respecting the nominative and its pronoun, are really contemptible. You gentlemen of the hyper-school, when you think proper, place at defiance the rules of grammar, logic, and common sense, when they stand in the way of your darling theory.

Ishmael was not a reprobate as you use that term. The doctrine of preterition is not taught in Jer. vii. 16. The terms "this people" comprise the ten tribes, here called the whole seed of Ephraim, because the tribe of Ephraim was the chief. See an account of God's mercy shown to this people after this declaration, mentioned in the prophecies of Hosea. Analagous observations may be made on Jer. xi. 14; xiv. 11. All the difference between you and the inspired penmen on this question is this: You believe that my destiny was unalterably fixed before the foundation of the world, and on that hypothesis I asked you why you prayed for me; they do not. Instances are not wanting to show that prayer has turned aside the threatened purposes of God. You may consult Exod. xxxii. 7-14. The passages you quote from Jeremiah refer not to the subject of individual salvation, but to the Jews in their corporate capacity in relation to the Babylonian captivity: compare the passages with their respective contexts.

You have given up the argument and passages contained on page 58 of my *Weights and Scales*.

Heb. vi. 4-6, points to real apostates, and most unmistakeably proves the possibility of persons "*foully*" and "*finally*" falling from a state of salvation; and when you offer arguments to disprove what I here say, it will be quite time for me to enter into the question.

You have slipped beside the flood question by saying, "Yes, sir, Noah was righteous, not by nature, for by

nature there are [is] none righteous." Who disputes this? I do not, nor do those who think with me on the questions at issue between us.

In your cautionary remarks on pages 223-4 you are guilty of misrepresentation and of suppressing a part of the truth. Arminians give equal prominence to Phil. i. 6; ii. 13; as to Phil. ii. 12. They never quote verse 12, as you represent, but to show (1) That a believer must do something in order to obtain final salvation; (2) That the work of individual salvation was not finished when, as you Antinomians say, Christ said, "It is finished." You say, "and we have seen men equally zealous in exhorting their fellows to 'make their calling and election sure,' but they have overlooked the antecedent (misrepresentation again) that the persons so exhorted were brethren, partakers of the holy calling, and the subsequent fact, 'ye shall never fall,' they have never once mentioned." You, sir, have in this instance transgressed the canon you have laid down for the guidance of others. Pull out the beam, Mr. Cozens. You have overlooked and wilfully suppressed the antecedent, "*If ye do these things* (antecedent) *ye shall never fall*" (consequent). The reader may consult the passage, 2 Pet. i. 10.

Now then, my friend, for an examination of your remarks on my "pet word"—the world. (1) I object to your limiting the term in John iv. 42, by the word many; in Psalm xxii. 27; John iii. 17 (last clause); Rom. xi. 12, 15; 2 Cor. v. 19; 1 John ii. 2, by the word elect, or righteous, or God's chosen people. This gloss is perfectly gratuitous, and I must have an authority superior to yours before I receive it. (2) I shall with very little difficulty show that the scriptures connect the death of Christ with this word in its proper sense, or that Christ died for the world in the proper sense of that term. The first passage to which I shall direct your attention is John iii. 16. I observe that the term *kosmos* (world) in this place cannot mean the elect, for those persons, according to the teachings of

hyper-Calvinists, are saved by or in virtue of an eternal decree made in heaven before all worlds; whereas the text ascribes salvation to faith in God's gift. Moreover, to translate *kosmos* by the words "*elect world*" would do violence to the grammar of the passage. Let us read the passage according to this emended form: God so loved the elect world, that he gave his only-begotten Son, that whosoever of the elect world believeth should not perish, but have everlasting life. Does not the passage imply that some of the elect may not believe, and that as a consequence of not believing they will perish? This is certainly the plain grammar of the passage. Again the context will assist us in coming to a correct meaning of this important scripture. The word *for*, "*For* God so," &c., indicates a connection with something going before. The entire sentence I present as follows: "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, that whosoever believeth in him should not perish, but have everlasting life; for God so loved the world," &c. John iii. 14-16. Does not this connection plainly intimate, that as none of the Jews who were bitten in the Israelitish camp were excluded from the benefits of the brazen serpent; so no sinner bitten of the old serpent is denied the benefits of the death of Christ? In a word all who were bitten had the privilege of looking to the serpent and receiving a cure; so all who have sinned have the privilege of looking to Christ for salvation: "For God so loved the world." There was no preterition in connection with the type, nor is there any in connection with the anti-type. "Make thee a fiery serpent, and set it upon a pole; and it shall come to pass, that *every one that is bitten*, when he looketh upon it, shall live." Num. xxi. 8. "For God sent not his Son into the *world* to condemn the world; but that the world through him might be saved." John iii. 17, This verse, *immediately* succeeding that on which we are writing, serves further to confirm my view of it. The illative "*for*" in verse 17, shows that the Saviour used the term *world*

in this verse in the same sense as he does in verse 16. Now to say that God sent not his Son into the world to condemn the elect world, is saying but little; for if they have been justified from eternity, it is not at all likely that Christ came to condemn those of whom the Father approveth. This gloss destroys all the beauty and force of the passage. Further, the term *world* is never used to denote a minority. You cannot produce a single text where it is so used. On the other hand, you represent the elect as a "*little flock*," a "*remnant*," "*ends*." ("*The elect ends of the earth*"!!) It is therefore contrary to the *usus loquendi* to apply the term *world* as designatory of the elect. Analogous observations may be made on John i. 29; iv. 42; vii. 33, 51; xii. 47; 1 John. iv. 14; ii. 2; and 2 Cor. v. 19. Whitby well says, "That all these places, save one, are cited from the writings of St. John, and so the sense which the world beareth in *St. John's* gospel and *epistles*, must be esteemed in reason the proper import of the word. Now this term occurs almost a hundred times in *St. John's* writings, twice signifying the multitude, and frequently the habitable world, in which last sense 'tis certain Christ did not die for it, but mostly the men of the world, and then it signifies—

"1. That world which knew not Christ, John. i. 10; and would not know his servants, 1 John iii. 1.

"2. That world which hated the apostles, John xviii. 19, and would afflict them, John xvi. 33; xvii. 14, and good men, 1 John iii. 13.

"3. The world of which the wicked Jews were a part, John viii. 23; 1 John iv. 5; of which satan was the prince, chap. xii. 31; xiv. 30; xvi. 11; which was to be judged and convinced by the Holy Ghost, John xii. 31; xvi. 8; and of which Christ and his apostles were no part, chap. viii. 23; xv. 19; xvii. 16; that world which lies in wickedness, 1 John v. 19; and which cannot receive the Spirit, chap. xiv. 17. And yet—

"4. That world of which Christ was the light, chap. iii. 19; ix. 5; xii. 46, and which he prayed might believe those apostles he was sending to them, and might know him to be the *prophet* and Messiah sent by God, chap. xvii. 21, 23. Now when the *world* is so constantly used in this ill sense, in all those other places where it signifies the men of the world, can it be reasonably thought that in all these places it should signify the Elect? that is, men who are not of the world, but are called out of it; that when elsewhere it signifies so oft the servants of satan, the enemies of Christ and Christians, the wicked of the world, and men incapable of receiving the Spirit, it should in all the places mentioned in this argument signify the servants of Christ, the true lovers of Christ and Christians, and those in whom the Spirit dwells? Seeing then the whole world is divided into good and bad men, and 'tis on all hands granted that Christ died for good men, and here so often said that he died for that world which stands in opposition to them,—is it not reasonable to conclude hence that he died both for the evil and the good?"

That the word is used at times somewhat restrictively proves nothing against the view I take of the question. It has its proper sense, and we know when it is so used.

Your efforts are next directed to explain away the word "*all*," as it occurs in those passages that associate the death of Christ with that term. Here you take the same course as you do on the term "*world*." My reply above will in part apply here. You say, "It is quite clear that the word '*all*' is more frequently used in the bible in a *restrictive* than in a *collective* sense." You don't mean this, do you? Restrictive and collective are not opposites. A word may be used restrictively and collectively at the same time. I presume the word *all* is invariably used in a collective sense. You should have said, restrictive than a *universal* sense. As you blunder on such plain points in lexicography, I think

you can hardly be trusted in divinity. Without following you through the six or seven pages you have written on this word to no purpose, I presume it will be sufficient if I show you a solitary text in which it is asserted that *all*, when that word is used in its widest sense, are interested in the death of Christ. I call your attention to the following :

(1) Isa. liii. 6. This verse is part of an address to the ENTIRE NATION. The first *all* is universal—"all we like sheep have gone astray." Why not the second?—"The Lord hath laid on him the iniquity of us *all*." This passage plainly says that the death of Christ extends to all that went astray.

(2) Rom. v. 18. The "judgement came upon all men to condemnation;" that is, universal, yourself being the judge. Why not the second?—"The free gift came upon all men unto justification of life." Can you suppose that Paul uses the "*all*" in the last clause in a restrictive, and in the first in a universal sense? You cannot, unless you believe that *that* very accurate writer wished to deceive his readers.

(3) 1 Tim. i. 4, 6. Why not the "*all*" of the 4th and 6th verses be equal in extent to the two *alls* of the 1st? Indeed, the 4th and 5th verses assign the reason why prayer should be made for the *all men* of the 1st, namely, because he (Christ) gave himself a ransom for all, verse 5.

(4) 1 Tim. iv. 10. Here is a distinction used by the writer: "He is the Saviour of all men;" that is, he has placed all in salvable circumstances. "Specially of them that believe:" these receive what he designs for all.

(5) 2 Cor. v. 14, 15. Here the "*all dead*" must be taken in its widest sense, which is an inference deduced from the fact that Christ died for all—"If one died for all, then were all dead." The conclusion or inference could not logically follow if Christ died for a part of mankind only—no, not if even one was excepted.

See also Tit. ii. 12-14; Heb. ii. 9; 2 Pet. iii. 10, and many others, on each of which it would be easy to make observations equally pertinent with the foregoing.

You say, "It is nowhere affirmed in scripture that Christ died for all men. True, it is written, 'He gave himself a ransom for all,' &c." This is certainly a wonderful argument. Of course Paul does not wish you to infer from *pantes* (*all*) that he intended to teach that he died for all angels or devils or vegetables (pardon me, if you please; but really your argument is so perfectly ludicrous, that it deserves no better answer) or inanimate things; but that as Christ died for none but mankind he died for *all* men. If he died for the all of anything, it must have been for all mankind.

I will now, if you please, address myself to what you call the errors involved in universal redemption, and which you have enumerated on pages 237-8.

Objection 1. "It (universal redemption) represents Christ as dying for the condemned multitudes in hell: for if he died for *ALL men*, he must necessarily have died for those apostates who were positively consigned to *eternal misery before* he came in the flesh to suffer."

Answer. This is an argument that cuts two ways. Please try it as follows: Redemption represents Christ as having died for those who were positively consigned to heaven before he came in the flesh to suffer. What necessity to die for those already in heaven any more than for those in hell?

Those in hell at his advent, by virtue of his atonement had a day of grace; and with Abraham and others who saw the day of Christ and were glad, they may have participated in the merit of *his* death, who is the Lamb slain from the foundation of the world. "For unto us was the gospel preached, as well as unto them (the ancient Jews); but the word preached did not profit them, not being mixed with faith in them that heard it." Heb. iv. 2.

Obj. 2. "It represents Christ as dying for the goats, whom he knew could not be benefited by his death, although he expressly says, I lay down my life for the sheep."

Ans. I object to your saying the goats *could* not be, &c. Christ does not place their damnation in his not dying for them, but in their own misdoings (see Matt. xxv. 33, 40-45), which could not be true if you be a true witness. You have no authority to use the phrase *could not*; it is your own, not Christ's.

As to his laying down his life for the sheep, it is not said that he died for them *only*. It is also said that he died for his friends that do his commandments, John xv. 13, 14. Then are we to argue from this text that he died for none but friends? we may on your method of using the Word of God; whereas the scripture says he died for his enemies also, Rom. v. 8. Again, he died for the church, Eph. v. 25, 26—for those whom you say were eternally justified; and yet Peter tells us he suffered for the *unjust*, 1 Pet. iii. 18. "For the sheep;" but, Mr. Cozens, "the sheep hear his voice," "and he leadeth them," "they follow him," "the voice of a stranger do they not follow," &c. John x. But Christ came not only to die for his sheep that obey him, but for that going astray. He came "to seek and to save that which was lost." Matt. xviii. 11, 12. See Whitby.

Obj. 3. "It represents the blood of Christ as insufficient to atone for the sin of infidelity; because its supporters affirm—'they are not saved because they would not believe;' whereas scripture affirms 'His blood cleanseth from all sin.'"

Ans. You have wilfully, to serve your purpose, dropped the pronoun *us* from this quotation. I need not refer to oral testimony for corroboration: I have your own writing. John says, "And the blood of Jesus Christ his Son cleanseth *us* from all sin." 1 John i. 7. To whom does the pronoun refer? Not to infi-

dels, but to Christians walking in the light and having fellowship, &c.

In this objection you appear as a bare-faced Antinomian. The plain English and logic of your third objection are, that God will take infidels to heaven, or take them into his covenant while they retain their infidelity; whereas the scripture says, "He that believeth not shall be damned."

Obj. 4. "It represents redemption conditional, or depending as to its benefits upon the exercise of faith; whereas scripture declares redemption to be through the blood of Christ, as a blessing secured even before many of the redeemed were brought into being. John xix. 30."

Ans. You confound the term *salvation* (personal) with the word *redemption*. Redemption is an absolute blessing conferred upon the world in the death of Christ. Salvation, personal, and experimental, is conditional, "He became the author of eternal salvation to all them"—for whom he died? *no*—"to all them that obey him." Heb. v. 9.

The scriptures place the saving benefits of Redemption in the exercise of faith in the recipient: Mark xvi. 16; John iii. 36; Acts xiii. 88, 89, and many others.

John xix. 30, does not teach the doctrine of finished salvation: compare Rom. iv. 25; v. 10; 1 Cor. xv. 14. You must seek some other explanation for John xix. 30.

Obj. 5. "It represents Christ as the universal peace-maker (he made peace by the blood of his cross), and there are, nevertheless, multitudes who never have been, and never will be reconciled."

Ans. This is a most awkward sentence. You should have worded it differently.

Christians are peace-makers (Matt. v. 9); "and (while) there are, nevertheless, multitudes who never

have been and never will be reconciled." But though their efforts fail in thousands of instances, they do not lose their character as peace-makers.

Obj. 6. "It supposes Christ to have paid the DEBT FOR ALL—and ["afterward they shall have "*a good flogging.*" Rev. S. Cozens' *Adjuster*"] yet they are consigned, by millions, to the prison of perdition in the character of debtors."

Ans. Redemption is not a commercial transaction. You must bear in mind that such texts as 1 Pet. i. 18, 19, are not to be explained on strictly literal principles, or you greatly err. On this question you are not clear yourself; for on page 47 of your *Adjuster* you say, "If they (the elect) sin, he will not damn them, but give them a good flogging." Now if the debt be fully paid, the creditor exacts too much. The full payment of the debt, twenty shillings in the pound, and yet he requires a right to give the debtor "*a good flogging!*" Ah, Mr. Cozens, you are in a mist. We agree, as to the right of God to punish sinners though Christ has died; we differ only in the EXTENT or DEGREE of the penalty.

Obj. 7 is the same substantially as No. 6.

Obj. 8. "It contends for the most manifest paradoxes—such as *universal redemption*, and yet *partial slavery*—pardon for all, and yet punishment for some—heaven earned for all by the Saviour, and yet hell the doom of many."

Ans. The condemnation mentioned in Rom. v. 18, and from which Christ has redeemed the world, and the slavery of sin, are two distinct things. The first we received from Adam; the second comes off, and is perpetuated by, the slave himself. Hence we read of the possibility of the slaves escaping, and also of their being recaptured (2 Pet. ii. 19, 20), things which cannot be predicated of redemption.

A pardon may be offered, but the culprit may also reject it, and in consequence perish.

"Heaven earned for all," &c., is open to objection. I would rather say, that the death of Christ has put man in a capacity to be saved, having removed every legal obstruction out of the way; but the consummation of this blessing depends on the sinner turning to God "Acts xxvi. 18. "Ye will not come unto me that ye might have life." John v. 40.

Obj. 9. "It advocates charity at the expense of truth, as it affects to offer to ALL what is positively given to some."

Ans. In the first member of this sentence you assume the truth of the question in dispute. If your scheme be truth, there is an end of the matter at once; but this is the very thing you have to prove.

May not a thing be offered to all, and yet only some accept it?

Obj. 10. "It pleases the flesh—saying 'they may if they will;' whereas the Holy Ghost declares, 'they SHALL BE WILLING in the day of my power,' Psa. cx.; and it also puts it in the power of all to make the Saviour's redemption an eternal benefit, or an unavailing sacrifice."

Ans. Psa. cx. 3, does not point to conversion, but to the willingness of his church to carry out Christ's intentions to the world. Read the psalm in confirmation.

The psalm being a prediction of the mediatorial reign of Christ, the day of his power must be explained by his glory as the Messiah. Compare Matt. xxviii. 18 and the collateral passages.

Your gloss makes the passage to say that all who went to heaven before the day of his power were not willing to go. "They shall be willing"—a prediction then of course, future. What rule, if you please, obtained on this point under the old economy?

"My people:" who are these? Why men who came out from the ungodly (2 Cor. vi. 14-18), already

converted, or they are not his people. Then their willingness cannot refer to this point.

Christ's sacrifice was not totally unavailing to the lost. Through the promised seed the first pair were permitted to propagate their kind: the race was called into being or permitted to live; a day of grace was offered to all; and the redemption of the world, in whatever aspects you contemplate that sublime theme, manifests the Godhead. The same objection may be urged against the creation of man, and indeed the institution of almost every good.

So much for the errors of universal redemption. I could give you a larger treat on the other side; but I, at present, forbear.

Your reasoning on 1 Tim. ii. 4, contradicts the doctrine of the passage: see above. Neither you, nor Dr. Gill, can explain away the words, "*os pantas anthropous thelei sothenai*" (who will have all men to be saved).

Job xxiii. 13, refers to God's intention to do Job good (verse 14), and no one shall hinder that. "What his soul desireth." He desires the salvation of all, but he does not desire to save a man against his will, neither does he desire to force the will, or he would be found in opposition to himself, seeing he has made man a free-agent.

Isa. xlvi. 10, refers to God's intention to bring his people, the Jews, from Babylon, and ought not to be pressed into this controversy.

The fact that millions have not the bible does not seal their damnation (Rom. i. 19 25), nor does it say they have not the truth suitable to their dispensation. Neither does the absence of the bible from parts of Africa or a portion of the slaves of America, prove that it is God's will that these poor creatures should be thus destitute. Are British and American christians acting in accordance with God's will in keeping, either through negligence or design, this precious boon from

their sable brethren? Look at the case of Topsy and Miss Ophelia in *Uncle Tom's Cabin*, and the christian reasoning of St. Clare on the subject. Let your conscience answer the question, ought the world to be in its present state in the nineteenth century of the Christian era? To the Church God says, "Ask of me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession," Psa. ii. 7. Here the will of God is made to depend upon the prayers of the Church. "Thy will be done on earth as it is in heaven." Why this prayer if the will of God is a synonyme of omnipotence?

The phrase "*all men*" I defy you (consistently) to explain, as ranks, kindreds, nations, and tongues, and then by a moral sliding scale prove the "*all men*" means some amongst the kindreds, &c.

You say, "If 1 Tim. ii. 4, mean all men in the proper sense, it must include the damned in hell and all who have committed the unpardonable sin." I answer, No. The damned have had their day of grace and they abused it, and now they are suffering the penalty of their folly; and as to the sin against the Holy Ghost, I beg to say, I am hardly satisfied as to what that text means, nor are some of the most able critics in the department of biblical literature, I therefore can say but little upon it. But the sum of your objection amounts to this, that if it be the will of God that all men should be saved he will carry that benevolent feeling out, at the expense of law and justice. On this principle the death of Christ was an unnecessary act.

No man (as a man) is fore-ordained to condemnation but in the character of a sinner. Sending strong delusions is a judicial act in consequence of a long and flagrant abuse of Divine forbearance and mercy. This is never asserted of any but those who have rejected the overtures of salvation; consequently it will not serve your Calvinian theory.

Rom. iii. 25 and Eph. i. 7, do not say that all for whom Christ died are pardoned; nor do they say that where his death exists, there the pardon of sins exists. In Rom. iii. 25, the pardon of sins is ascribed to faith exercised in his death by the recipient of that blessing: "Through faith in his blood." The quotation from Ephesians teaches that the believers at that place had received the pardon of their sins; but it does not say that all for whom he died were thus blessed.

Yes, reconciliation is the effect of redemption; but the reconciliation of the sinner to God does not invariably follow, nor will Rom. v. 10 and Col. i. 20, prove it. In refutation I point you to 2 Cor. v. 20.

Justification is not a sure concomitant of redemption, nor does Rom. v. 9, prove it. The blood of Christ is the meritorious cause of justification, but justification is received by faith: compare ver. 1. It is perfectly gratuitous in you explaining or limiting *hyper pantas* (every man) in Heb. ii. 9, by verses 10, 11, 12, 13, and 14. I demand proof.

You say, "the words 'every man' occur three times in Col. i. 28, and are restricted to those to whom Paul preached." Now on the evidence of this verse, I prove that all to whom Paul preached may have been saved; for he preached to and warned them, that all or every man who heard him may be presented perfect in Christ Jesus. You are not prepared to say, I presume, that none but the elect were warned by the apostle.

I have said all I wish to say on 2 Pet. iii. 9. You confound God's determination to punish finally impenitent sinners, with what you gentlemen call reprobation.

You are ashamed of the faithful representation of your ideas of God's sovereignty I gave in my First and Second Letters.

Your folly on the salvation of infants, page 243, has already been answered.

Bebaian (sure) in 2 Pet. i. 10, does not mean to make manifest. The word is never used in that sense. It signifies to make steadfast, firm, sure.

I called on you in my *Weights and Scales* to say whether or not you believed in Dr. Crisp's theory of Imputed Righteousness, as it was that theory that Mr. Wesley opposed. You have not explicitly done this; but I now charge it upon you, and I can prove the point from your own writings. For what this theory is, I beg the reader to consult pages 66-70.

You are very audacious when you say that the scriptures I have quoted against Dr. Crisp's imputed righteousness, are the very portions by which the doctrine is substantiated. You say, "Rom. viii. 3, 4, teaches that sin was condemned in the *person* of Jesus Christ, that the righteousness of the law might be fulfilled in (not by) the persons of his elect." If I understand you in this place, you assert two things: (1) That the person of the Redeemer was sinful—"sin was condemned in the *person* of Jesus Christ." The text you quote does not support, nor in the least countenance this wicked sentiment. "In the likeness of sinful flesh" does not say that he was sinful, but refers merely to his incarnation: compare Phil. ii. 6-8, and the collateral texts. "And for sin condemned sin in the flesh:" meaning that Christ suffered the penalty of sin in his flesh, or as Bloomfield says, "It is better, with the ancients and several eminent modern commentators (as Grotius, Bishop Bull, and Schoettgen), to interpret *katekrine*, '*put it down*,' * * suffered it not to reign over us (namely, believers). A sense of *katekrino* rare, but found in 2 Pet. ii. 6." The second thing you assert is, that God's elect are under no law: "That the righteousness of the law might be fulfilled in (NOT BY) us." This is the essence of Antinomianism. Stuart, no mean critic, translates "*plerothe en emin*" (might be fulfilled in us), "might be accomplished or done by us; namely, that we might be obedient to divine precepts

requiring holiness of life, and no longer devoted to the lusts of the flesh, who are influenced and guided by the Spirit." Sub Rom. viii. 4, where he also deals a heavy blow to Crispian imputation.

Your antilogy on page 249 is perfect harmony. We Arminians believe in Imputed Righteousness, but not in Dr. Crisp's, with whom you stand identified. "The New Testament nowhere places our justification in the personal righteousness of Christ, *if by that be meant* (here is the turning point) *that he fulfilled moral duties for us,*" thereby releasing us from the obligation of moral duties, as you and Dr. Crisp say. "Christ by his obedience procured righteousness for us." That is, his active righteousness constituted his moral qualifications to be the world's Redeemer by the suffering of death; by his passive righteousness he atoned for sin, and these two thus taken together are the meritorious cause of our justification. They are imputed (as Mr. Wesley says) "in the return of them," namely, we receive the benefits of them by faith.

You say, *adocimos* (a cast-away, 1 Cor. ix. 27) signifies depraved, and the word is so used in Rom. i. 28, and that Paul admitted the possibility of his becoming like the awful characters mentioned here (Rom. i. 28), and you say his salvation is sure notwithstanding. You are letting out your antinomianism in streams. What does the word of truth say of such men? Listen, sir: "They that commit such things are worthy of death," verse 32; also see 1 Cor. vi. 9, 10. There is no reason to depart from the authorised version. Indeed the context forbids it. *Adocimos* refers to a person who, though he has run, is yet undeserving of the prize, and against whom the judges decide. Take which translation you please, you are on the horns of a dilemma.

Election actually takes place in time, when a man believes; but you confound the purpose to elect (on the foresight of character) with election.

No, sir, I do not "keep on telling" you that the Jews as a nation may become non-elect; but I tell you that the election of Rom. ix, was national election.

Please to deal with my arguments in my Second Letter respecting the "many called," &c. You seem to be seriously disturbed in this place. Well, my friend, I can make allowances for you in consequence of your being a little tightly pressed.

Your evasion of Ezek. xviii. 24, won't do. Why do you say that the man spoken of in this text is not truly a righteous man. We must have something more than your *ipse dixit* before we agree with you. This is the utterance of your creed, not of the text. The possibility of his turning to sin is admitted—"If he turneth away from his righteousness and committeth iniquity." How can this be said of a man who has only a counterfeit righteousness? He is already committing sin. Again, "life" is the reward of this righteousness, verse 22: compare verse 27, 28. This cannot be affirmed of anything short of positive holiness. That it is called *his* righteousness is no argument against my view of the passage: compare Psa. xviii. 20-24.

You say that 1 Chron. xxviii. 9 means "if thou forsake the Lord in this matter (building the temple) he will cast thee off from being king." I need not say that such a gloss destroys the strength of the passage. The building of the temple is not the only thing mentioned in the passage. Solomon is exhorted to keep and seek for all the commandments of the Lord, verse 8; to know God and serve him with a perfect heart and willing mind, verse 9; and in these respects he is not to forsake God, or God will forsake him. Solomon was guilty of worse actions than neglecting to build the temple would have been (read his history), and yet God did not take his kingdom from him: I therefore conclude that the passage is highly spiritual in its application.

You do not combat my arguments, indeed you do not pretend to answer them, on Heb. vi. ; Gen. xlvii. 9 ; Job xl. 4 ; Isa. vi. 5 ; Jer. xv. 18 ; Luke v. 8, nor the passages associated.

The antilogy on Jacob proceeds from your ignorance in confounding the character of Jacob the supplanter with that of Jacob the true Israelite. He became a new man : Gen. xxxii. 24-30.

You assert that Rom vii, contains the experience of Paul the Christian. In my *Weights and Scales* I said, " This chapter describes the natural man struggling to free himself from the corruptions of his nature by his unavailing attempts to keep the law without the provision God had made by the death of Christ for the consummation of that glorious event. This I confirmed by reasoning which you have not looked at in your answer, but you proceed to put seven queries to me. Now when you have refuted me, I will turn my attention to your queries. In the interim, however, you may compare the character of Cornelius (Acts x.) with your seven queries,

You have slipped past all the texts on page 79, on Christian holiness. With your Antinomian sentiments you cannot look at them.

The difference is wide as the poles between the Antinomian singing his lullaby—

To good and evil, equal bent,
I'm both a devil and a saint—

and the Methodist singing—

If want the spirit of power within,
Of power to conquer in-bred sin—

The former allows himself to be carried by the current, while the latter stems it.

The providence of God may and does make distinctions in the temporal and mental conditions of men,

and also in their religious privileges, without reprobating even one of the species. See the parable of the talents.

Come back, if you please, to Matt. xiii. 11, and to my arguments on the sheep.

You inform us that Matt. xxiii. 37, was addressed to Jewish parents who forbade their children to come to Christ; and on the same page in a foot-note you tell us that the persons whom the Saviour would have gathered were the people, but the rulers interfered and prevented.

I answer, against this forced construction there are strong objections. Take the first part of it, that is, the parents and children. If what you say be correct, and if Jesus Christ was sincere when he said, "I would have gathered thy children," it certainly follows, that all the children then in Jerusalem were elected. Are you prepared to admit this?

Is the second part any better than the first? that is, the rulers and the people. I apprehend not, as it unmistakeably proves the election of the body of the people to salvation, and then, Mr. Cozens, how does this agree with your "*remnants*" "*ends*" and the "*little flock*"? Again, I ask, with what propriety could a few rulers be addressed as Jerusalem?

This pathetic address appears not to have been delivered so much to the scribes and pharisees as to the multitude mentioned in verse 1. *Sou tekna* (thy children)—"The inhabitants of the city." A similar application of the terms we often meet with in sacred history.

"*Ethelates*. The plural here has reference to the plural implied in Jerusalem, which means inhabitants of Jerusalem, an idiom frequent both in scriptural and classical writers."

In my Second Letter I remarked, "He (Christ) strove to save them, but he failed, and he wept over

the failure." You call this a blasphemous statement, and think it impossible that "Christ THE MIGHTY God! THE ALMIGHTY!!" should fail. I ask, did he strive to save the children? (whatever that term may mean). You say he did: "He would have gathered them." Did he save them? No. Who hindered him? You say the parents and rulers. Then it seems that "Christ THE MIGHTY God! THE ALMIGHTY!!" was prevented from carrying out his intention, and on your own showing too. Then what becomes of your argument derived from his power? *Logica parvi Londini!* At one time you tell us that he who wept over the city was a man, or that the manhood of Christ wept, while his divinity was inflexible and unfeeling (see your reasoning on page 219). Here you tell us that it was "Christ THE MIGHTY God! THE ALMIGHTY!!" who wept. On page 257 you say that Christ in Matt. xxiii. 37, addressed the Jewish parents of Jerusalem; and on the same page you inform us that the address was delivered to the rulers who prevented the people from hearing him. How do you reconcile these statements?

The day of visitation mentioned in Luke xix. 41, 42, refers to the personal visit of Christ, and the things belonging to their peace, to the truths he taught them. Now inasmuch as Christ did not come on a political errand, nor preach political doctrines, the text must have a spiritual application.

In 1 Tim. ii. 1-3, Paul directs prayer to be made for *all men; for all kings*, that they may live in *all godliness*. This certainly includes everything pertaining to the spirit: preservation from sin, and sanctification of heart and life. The omission of the second verse from the quotation does not alter substantially the features of the passage. The second verse merely enters into a specification of the blessings to be prayed for. It neither extends (for kings are men, and are included in the men of the first verse) nor contracts the precept. Why did you not put "*godliness*" in large capitals as

you did the phrase, "*a quiet and peaceable life*"! Why? Your narrow creed will answer.

"For this (godliness, peace, and honesty) is good and acceptable in the sight of God our Saviour." No, my friend, the construction of the passage forbids this. *Tonto gar kalon* (for this is good) refers to the duty enjoined.

Your objection on giving thanks for all men is quite flimsy, and not worthy of notice.

You say Psa. cxlv. 9, is to be understood of his providential goodness. How could his tender mercies be over all his works, if before all worlds he had resolved to pass by and damn the majority of his intelligent creatures without a chance of escape? Tell me not of ample provision for the body and time, if there be no provision for the soul and eternity! On your hypothesis, the tender mercies of God to the reprobate are cruel. His being and its high prerogative of immortality, with all the advantages of time, constitute a curse of the greatest magnitude, if your doctrine be true.

You only quibble in your answer to the note on Prov. xvi. 4. To compass your ends you would deny the plainest axioms in science.

Mal. i. 4, has been taken from you time after time.

"*Egnon*" in Matt. vii. 23, signifies approve.

Your remarks on Eph. ii. 3, are evasive. Tell us how the Ephesians could be the children of wrath, on your scheme of everlasting love.

No. 9, on page 87, you have not answered. I ask your attention to it.

Who told you that the book of life mentioned in Rev. xxii. 19, means a church register kept on earth. We shall require more than your authority before we think so. I cannot condescend, to rebut your folly in this place. You do not reason, but dogmatize.

You do not meet my reasoning on 1 Cor. i. 27, 28; James ii. 5; 2 Sam. xvii. 14; 1 Sam. ii. 25; Matt. xxii. 12; and Luke iv. 26, 27.

I said in my Second Letter, "No preachers in the world insist more strongly than do Methodist ministers on the utter helplessness of fallen humanity, unassisted by the Holy Ghost." This sentiment you wilfully misrepresent by intimating that I mean, that man is powerless to commit sin or to resist the drawings of the Father. You know that this was not intended by the words, neither will they bear that gloss. On page 223 you say, "It is absolutely necessary that the Biblical student study words and phrases in their antecedent and subsequent relations." I wish you would take this advice, you would thereby save yourself from most of the theological blunders and misrepresentations that disgrace your pages. Look, if you please, at the last clause of the above extract from my Letter, "*unassisted by the Holy Ghost.*" The Holy Ghost does not assist men to sin.

Please do not say I concede all the passages on page 19 of your *J. Wesley*. You speak falsely: I concede nothing. I do not hold the passages with the same views you do.

I have explained John vi. 37, 44, 45, and also shown that those texts assert nothing destructive of man's free-agency.

Aben Ezra and Jarohi talk nonsense on Gen. vi. 3, I peremptorily dismiss them. Your presumption that I should object to the term "*with*" is without foundation. I have therefore nothing to do with the reasoning which follows. I do not object to Gill's idea of this text. "The Spirit of God had been reasoning with these men in the court of conscience, about their sins; (and) in the ministry of Noah; and finding them incorrigible, he determined to pass sentence upon and consign them over to destruction." As you quote this with approbation, I presume you believe what the good

doctor says. Now why did the Spirit of God reason with them, unless to save them? You also say that by the word "strive is meant, contending by preaching, and by inward checks of conscience which the Spirit gave them for their sins." I think the antediluvians may have inferred from these impulses that they were really "*quickenèd souls*." After all there is not much reprobation here, or what you call "*passing by*."

On Prov. i. 23, &c., you tell us the word rendered *spirit* is translated *mind*; in Prov. xxix. 11, and therefore we understand the spirit to mean the mind and will of wisdom. "The mind and will of Wisdom" !!! I quoted the passage to prove man's free-agency, and nothing that you have advanced has at all shaken that position.

Your remarks on Acts vii. 51, are equally impotent. They amount to this, that the Holy Ghost was resisted in the preaching of the prophets, apostles, and particularly that of Stephen; and in the abuse these men received from the hands of the wicked Jews; and you indulge in a supposition that he was resisted for a time in his converting influences exerted immediately upon their minds. I ask no more than your grant. Your own admissions establish man's free-agency, the point I wished to prove when I quoted the text. A power to act in opposition to the will of the Holy Ghost.

You also equally admit the doctrine on Rom. x. 21.

You must not explain 1 Thess. v. 19, as referring to the miraculous endowments of the Holy Ghost exclusively. It certainly comprises all his influences, ordinary as well as extraordinary.

You say, "You quote, He gave Jezebel space to repent, and she repented not; well what of that?" I answer, all I wish to prove, namely, that Jezebel was a free-agent; that she may have repented, but would not.

The doctrine involved in the passages you have

placed in juxtaposition on pages 269-70 has been brought before our readers repeatedly in the course of this controversy, and I here beg that they will weigh the arguments that have been advanced on each side, and decide accordingly. Page 91.

You say that Deut. xxx. 15-20, refers exclusively to moral and temporal things. In disproof of so groundless an assertion I beg of you to compare Rom. x. 6—. The terms indicating the duty of the Israelites are highly spiritual. "The Lord thy God will *circumcise* thine heart, * * * to *love* the Lord thy God with *all* thine heart and with *all* thy soul, that thou mayest live," v. 6. We have no language stronger than this in the New Testament; also, other parts of the chapter are as explicit.

You have a great proneness to convert the duties enjoined in the bible and the promises annexed thereto into temporal matters, when they do not exactly fit in with your creed. Hence Psal. ii. 12, shares the same fate at your hands as Deut. xxx. 15-20. But, unfortunately for you, you fail in making good your ground. See verse 11, and the concluding part of verse 12. Are these temporal? This is an exhortation to Christ's enemies to submit to him in all things.

2 Cor. vi. 1, cannot, without the greatest violence done to the passage, be interpreted as referring to the extraordinary gifts of the Spirit. "*We then,*" tantamount to *therefore*, and consequently connects the words following with the preceding context, namely, the ministry of reconciliation and the sacrificial death of Christ, chap. v. 20, 21. The text therefore asserts that these great benefits may be received in vain. See also ver. 2 (chap. vi.), which speaks of spiritual salvation. This verse assigns the reason why the grace of God (the ministry of the gospel and the death of Christ) should not be received in vain—because God is willing to impart the blessings offered in the ministry and purchased by the blood of Christ, to all that pray

sincerely. "For he saith," &c. Bear in mind, if you please, your canon on the antecedent and subsequent relation of words.

"*'Sunergountes de kai parakaloumen.'* Render, 'as fellow-workers, too, with (Him, i.e., God or Christ), we also beseech you,' &c. For at *sunerg*, must be supplied *theo*."

Phil. ii. 12, was adduced by me to prove that man must himself do something, not to merit, but as a condition of salvation, or, failing in this, God cannot save him. I am happy to find that you close in with this position; hence you say, "I quite agree with you, man must repent, believe, pray, watch, strive, agonize, run, fight, or he will fall short of salvation. As to the divine help tendered on that question, on that we are quite agreed." The above admission is certainly at variance with your theory of absolute election and finished salvation. So far as redemption is concerned, that is complete; but salvation individual and experimental is not, unless in those already glorified, or why the continued intercession of Christ—"We *shall be* (not are) saved by his life"? and why is the Christian incited to "work out his salvation with fear and trembling"? *Meta phobou kai tromou* (with fear and trembling). This phrase "Here can only denote such anxiety of care to do a thing as results from a fear lest we should fail therein." Dr. Cudworth, in his admirable sermon on 1 Cor. xv. 57, shows that we must not fancy that our own active co-operation in this work is not necessarily required thereto, "For as," says he, "there is a spirit of God in nature, which produceth vegetables and minerals, which human art and industry could never be able to effect (namely, that *spiritus intus alens* which the poet speaks of), which yet notwithstanding doth not work absolutely, unconditionally, and omnipotently, but requireth certain preparations, conditions, and dispositions in the matter worked upon (for unless the husbandman plough the ground and sow the seed, the spirit of God in nature will not give any

increase); in like manner the scripture tells us that the Divine spirit of grace doth not work absolutely, unconditionally, and irresistibly in the souls of men, but requireth certain preparations, conditions, and co-operations in us."

But why enlarge? You admit in the above extract taken from your *Adjuster* (page 274) all that I ask; for, on your own showing, God elects on foresight of character, or saves conditionally.

Your borrowed exposition of Gen. iv. 7, is in every way unsatisfactory, and shows most clearly that your author has an end to serve apart from coming to the truth. On this text I merely say, that whatever the acceptance of Abel meant, the rejection of Cain meant the opposite. Abel's acceptance was tantamount to justification, Heb. xi. 4. Of this (acceptance) Cain complains, and to silence the objector, God tells him that this does not proceed from any divine arrangement in which Abel has the precedence of him, but Abel's acceptance on the one hand and his (Cain's) rejection on the other, result from well-doing in the former case and ill-doing in the latter; but that if Cain will do well he shall be accepted as was Abel. If this is not the sense of the passage, the answer of the seventh verse is a mere evasion, an idea too abhorrent to entertain of God. This is further confirmed by "*Chattath*" (properly a sin-offering, not sin, as translated) lying at the door. The sin-offering lay at the door ready for Cain to offer if he would. The sin-offering was an appointed medium of approach to God for religious purposes, as well as, that it pointed to the future Christ, and it also indicated that the offering penitent had an interest in the sacrifice which is typified. 1 John iii. 12, no more proves the preterition of Cain than Eph. ii. 8, does that of the elect church. The conduct of Cain is here introduced by the apostle as a beacon amidst rocks and quicksands: to excite the jealousy, and to act as a warning to the elect believers, lest they fall into the same condemnation. The

possibility of this is certainly admitted in various parts of John's epistles; consequently these passages are inconsistent with your views of election. Compare chap. iii. 11, 12, with verses 15, 17; chap. iv. 20.

I am much obliged for your prolix commentary on "how near a reprobate may go to heaven." I hope you will excuse me for not following you.

I have given you the chapter and verse on Pharoah: see page 93.

You are not very polite when you say that my "animadversions upon the Lambeth Articles, the Church of England, and Luther is [you should have said "*are*;" you have a plural subject] a parcel of Arminian humbug." Please to answer my Second Letter here. You ask me to excuse your vulgarity in this place. Yes, sir, I will as a matter of course,— "men do not gather grapes off thorns." You may also see Prov. xxvii. 22.

The passages on page 280 of your *Adjuster*, or the doctrine involved in them, I have re-considered in this supplement; I therefore dismiss this part with very few remarks.

You tell me I "dare not say that the Son of Man came to save *all* that were lost." I dare, and will say it, though some of the lost sought death in the error of their ways.

Produce your authority, if you please, for saying that the phrase, "who is the Saviour of all men," in 1 Tim. iv. 10, refers to a temporal salvation.

On Tit. iii. 4, you tell me to see to whom the nominative *man* is applied in verse 5. I did not think, really, that you would have resorted to this argument after your observations on Job xxxiii. 24, page 220. I deny the connexion which you say exists between these verses. Verse 4 refers to the race (compare verses 1, 2, 3); verse 5 to the church.

How do you make 1 Pet. ii, 10, agree with your notions of eternal election?

I wish to inform the reader that Mr. Cozens says that John iii. 18; Mark xvi. 16; Heb. ii. 3; 1 Thess. i. 8, 9, do not place man under the penalty of damnation for not believing and obeying the gospel. I ask his verdict.

I do not admit your reasoning on the Samaritan. The parallel between physical and moral diseases may be pushed into absurdity.

Your observations on my No. I. on page 98 of my Letters are (1) A mere evasion. The many damned, according to your scheme, could not have been saved; Christ not having died for them. The damned, on my hypothesis, may have been saved. On your scheme He (God) brought into being millions of immortal creatures and made no provision for their eternal well-being—no, they are prohibited from touching a crumb of the children's bread. As I believe, they may have partaken of the feast of life and immortality, but would not. I ask you "to reconcile your pre-damnation scheme with the love of God." (2) Your observations are not in keeping with your creed as taught elsewhere.

On page 281 you say—

On page 85 you say—

"If God damns any he damns them for sin—and as he foresaw that sin he predetermined to punish them for that sin.

"He (God) choosed and passed by in the pure mass of creatureship as being not yet created, made or born, and having done neither good nor evil."

Please to reconcile these two. On the one hand you teach that the fiat of damnation is on the foresight of character, on the other, that it was issued while the children were in the pure mass of creatureship, and irrespective of acts of evil.

You have not answered No. II. I call you back, if you please.

On No. III. you try to turn the tables by resorting to your favorite and much hacknied figure of a debt. I have repeatedly shown you that *that* figure will not serve your purpose. I repeat my demand, "Is it just in God to give the majority of our species an existence and cast them into circumstances in which they must necessarily sin, and then damn them for that sin, without an opportunity of escape?"

No. IV. All men where the gospel finds its way are invited to hear it. And were all the inhabitants of Willenhall to find their way to Little London and receive your creed, and support your ministry, I have no doubt you would regard them as "*sheep*." Please to reconcile the fact, that all who have the privilege are invited to hear the gospel, with your pre-damnation creed.

You have not answered No. V.

Of the damnation of reprobate children, which is one of the essential features of your creed, you are ashamed; hence you say you do not believe in their damnation, but in the salvation of all persons dying in infancy. Then the choice was not made before the foundation of the world, or it was made on the foresight of character. If on the foresight of character, what becomes of your doctrine of absolute sovereignty, or a right to do as He (God) pleases without regard to any consideration in man, whether an infant or an adult. If salvation or damnation follow on character, I have no controversy with you. I ask again, "Show if you please, that your doctrine (I do not ask what you believe) does not seal the damnation of all reprobate children dying in infancy, whether they be eight days or eight months old.

Your answer to No. VII. won't do. Rom. iii. 20, and iv., do not refer to our second justification at the bar of God. I repeat my demand, "If man's salva-

tion was completely finished on the cross, why are good works enjoined upon believers, and made a condition of their second justification at the bar of God? Matt. xii. 36, 37; xxv. 34-40; Phil. ii. 12; James ii. 17-24; and many others."

One sentence will answer all your unanswered queries at the end of your "*literaria* [*literarius*] *liber*." A way was opened by the death of Christ for the free and consistent exercise of mercy in all the methods sovereign wisdom saw fit to adopt." This is the doctrine taught in the new Testament affecting the death of Christ. In your queries you assume the truth of the points to be proved, you confound things that differ, and misstate the arguments of your opponents. Your seven queries are a mere re-cast of the body of the arguments you have employed in the foregoing parts of your pamphlets, and which have been answered.

The truth of your "*Bible against Wesleyanism*" depends on whether you or I have advocated the right in this discussion, and on this point I ask the unprejudiced judgement of our readers.

I am, yours as ever,

PHILIP PUGH.

P.S. For an answer to your quibbles on Rom. xiv. 15 and the parallel passages, see *Watson's Inst.* and *Goodwin's Redemption Redeemed*, on those texts.



NOTES.

This Work having exceeded the number of pages mentioned in the Advertisement, the Notes are neither so numerous nor ample as the Author intended.

NOTE 1. Page 15, PREDESTINATION.

Predestination is that act of God by which he predetermines or fore-ordains certain things that take place. This act, taken in a theological sense, is the preappointment of *believers* to eternal life, and *unbelievers* to eternal death. Both Calvinistic and Arminian writers believe in predestination, but differ in their explanations of the doctrine, "Predestination," says Calvin, "we call the eternal decrees of God, by which he hath determined in himself what he would have to become of every individual of mankind, for they are not all created with a similar destiny, but eternal life is fore-ordained for some, and eternal damnation for others. Every man therefore, being created for one or the other of these ends, we say he is predestinated either to life or death." The Arminians tendered to the States General at the Hague, in 1611, the following formula on this point: "That before the foundation of the world, or from eternity, God decreed to bestow salvation on those who, he foresaw, would maintain their faith in Christ Jesus inviolate until death; and on the other hand, to consign over to eternal punishment the unbelieving who resist the invitations of God to the end of their lives." We leave the reader to say which of the fore-going extracts comes nearer the teachings of Revelation.

NOTE 2. Page 41, ACTS ii. 22, 23.

In this confessedly difficult passage the apostle connects the death of Christ with the purpose and fore-knowledge of God; and this has led many to misapprehend the meaning of these verses: hence, Mr. Cozens says that "Pilate, Caiaphas, and Judas, are the very men appointed by my determinate counsel to put Christ to death." This is a bold assertion, which I fearlessly say cannot be sustained, because it is not the legitimate deduction of the passage, and then, the consequences of such a gloss would be fearful to contemplate. Let us inquire into the design of the apostle in introducing this passage. "It was necessary to show the Jews that it was not through Christ's *weakness or inability to defend himself* that he was taken; nor was it through their malice that he was slain; for God had determined long before, from the foundation of the world, Rev. xiii. 8, to give his Son a sacrifice for sin; and the treachery of Judas, and the malice of the Jews were only the incidental means by which the great counsel of God was fulfilled: the counsel of God intending the sacrifice, but never ordering that it should be brought about by such wretched means." The Jews had put Christ to death as an imposter and a deceiver of the people; and his yielding to their machinations they had interpreted as an unquestionable proof of the truth of their impressions, Matt. xxvii. 39-43. It was necessary to vindicate his dignity and messiahship by showing that he submitted to death, not from weakness, but in obedience to the Divine purpose: see Matt. xxvi. 51 to 53. Even in the garden he had power to propose the terms on which he would yield to his adversaries, John xviii. 4-8. And when he stood as a prisoner at the bar of Pilate, the governor insultingly said, "Speakest thou not unto me? Knowest thou not that I have power to crucify thee, and have power to release thee?" Jesus answered, "Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin," John xix. 10, 11. Peter in his pentecostal sermon reminds the thousands who listened to him that, he whom they had so recently put to death as an imposter, had proved himself to be the Messiah by miracles and wonders which God did by him, and notwithstanding their cruelties in condemning him and nailing him to the cross he was nevertheless the Messiah; that his yielding to death was not the effect of weakness, but in accordance with the pre-appointment of Heaven; that in this awful tragedy they ought to see the Divine Being making his Son a sacrifice for the sins of the world.

Let us understand the terms employed. "Counsel," meaning design, purpose, the act of the mind in willing, hence, God purposed to give his Son, Rom. iii. 25. "Determinate," something marked out definitely; and the term signifies that the counsel took a specific form, it was not uncertain counsel. "Fore-knowledge," the word imports the seeing beforehand an event yet to take place. Barnes says, the word is sometimes used in the sense of determining beforehand, or as synonymous with decreeing. This respectable theologian is a disciple of Edwards the great American logician, who states, "that the acts of the wills of the moral agent are not contingent events, in such a sense as to be without all necessity; appears by God's certain fore-knowledge of such events." From these positions it follows that, if God fore-sees all volitions, that foresight makes their existence necessary. To these assumptions we beg very deferentially to take an objection, because they are not compatible with man's free agency, a doctrine which our own experience and the Scriptures conjoin to affirm. Fore-knowledge is not the act of the mind willing, but is the simple apprehension of things as they will be. "That God fore-knows all volitions is granted; that as he fore-knows them, they will be, is also granted; his fore-knowledge of them is the positive affirmation of their reality in the time future; but by supposition, God's fore-knowledge is not their cause, and does not generically comprehend them; they are caused by wills acting in the future. Hence God's fore-seeing how the wills acting in the time future, will put forth or determine their volitions, does not take away from these wills the contingency and freedom belonging to them, any more than our witnessing how wills act in the time present, takes away from them their contingency and freedom. God in his prescience, is *the spectator of the future, as really as we are the spectators of the present.*" Tappan on the will.

Peter is very careful to show that the determinate counsel and fore-knowledge of God did not compel Judas, Pilate, and the Chief Priests to act as they did. Hence, he says, "ye have taken, and by *wicked* hands have crucified and slain." As God fore-sees all volitions he fore-knew that Judas would betray his Son, and the Jews put him to death; and his determinate counsel took advantage of these contingencies to bring out the grand purposes of His love to the world. "The wrath of man shall praise thee, the remainder of the wrath shalt thou restrain," Psalm lxxvi. 10.

NOTE 3. Page 75, ELECTION.

"By the decree of God, for the manifestation of His glory, some men and angels are predestinated unto everlasting life, and others fore-ordained to everlasting death. These angels and men, thus predestinated and fore-ordained, are particularly and unchangeably designed, and their number is so certain and definite, that it cannot be either increased or diminished. Those of mankind that are predestinated unto life, God, before the foundation of the world was laid, according to His eternal and immutable purpose, and the secret counsel and good pleasure of His will, hath chosen in Christ unto everlasting glory, out of His mere free grace and love without any foresight of faith or good works, or perseverance in either of them, or any other thing in the creature, as conditions or causes moving Him thereunto, and all to the praise of His glorious grace. As God hath appointed the elect unto glory, so hath he, by the eternal and most free purpose of His will, fore-ordained all the means thereunto. Wherefore they who are elected, being fallen in Adam, are redeemed by Christ; are effectually called unto faith in Christ, by His Spirit working in due season; are justified, adopted, sanctified, and kept by His power through faith unto salvation. Neither are any other redeemed by Christ, effectually called, justified, adopted, sanctified, and saved, but the elect only." Such is the representation of election by the Westminster Assembly of Divines.

We offer the following objections to the above representation of the doctrine of unconditional election.

1. It destroys all certainty on the subject of salvation. Who would know, unless it were expressly revealed, who ought to believe?

2. It is at variance with those texts which speak of the Gospel as belonging to all men. See Mark xvi. 15; 1 Tim. i. 15.

3. It tends to encourage presumption. The following taken from the "Memoir of Felix Neff" is to the point in hand:—"I afterwards saw a tanner named D. P.; I saw that he was not walking in the law of the Lord, and that he seemed ill at ease. I sounded him and found him agitated and unhappy. He confessed his misery but protested he could not help himself. "I cannot even pray," he said. I pressed him even still further and at length discovered that his inaction was caused by a belief in absolute predestination. He had before spoken of it in general terms, but now he applied the doctrine to him-

self, pretending that he could not even desire a change and must therefore wait God's will. Meantime he lives at a distance from his Saviour, and in the indulgence of sin. A proof this how prudent we ought to be in preaching the word, more especially in things not essential to salvation. Much had been said of predestination before him, before he was really in Christ, and it was therefore injurious to him."

4. It is inconsistent with those passages which speak of Jesus Christ as being God's free gift to all mankind, John iii. 14-16; and others.

5. It is at variance with the plain declarations of the word of God, which assert that the provisions of the Gospel are made for all men, Isaiah lv. 1; Matthew xxii. 1-10; Rev. xxii. 17.

6. It is inconsistent with those passages which command all men to believe, and suspend the blessings of the gospel on that condition, Isaiah 45, 22; Mark xvi. 16; John iii. 14-18, 36.

7. It represents God as a partial being and is therefore inconsistent with those texts which represent Him as impartial in matters of *salvation*.

8. It questions the sincerity of God and of Jesus Christ, when they bewail the infatuation of sinners who obstinately reject grace, and implore their return to the right path, Ezek. 33, 11; Matt. xxiii. 37.

9. It is inconsistent with those passages which make it binding to pray for all men.

10. It renders unnecessary the evangelical efforts of the Christian Church. If the number of the elect and non-elect cannot be increased or decreased, why the institution of the Bible Society, the several branches of Missionary Societies, the various philanthropic means now in operation to bring the masses into the fold of Christ? A minister who believes the Westminster article, placed at the head of this note, and who labours for a revival of religion, occupies a most inconsistent position.

11. Unconditional election is opposed to the teachings of the Scriptures on election: "We are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation *through sanctification of the spirit and belief of the truth*," 2 Thess. ii.

13. In this passage we are taught that our election is through two conditionating agencies: "sanctification of the Spirit and belief of the truth." Here is the agency of the Divine Spirit imparting purity, on the one hand, and on the other, the agency of our own Spirit grasping the great truths of Christianity. Comp. 1 Pet. 1, 2.

NOTE 4. Page 78, IMPUTED RIGHTEOUSNESS.

High Calvinists teach on this point "that Christ so represented the elect that, his righteousness is imputed to them as theirs; as if they had been what he was, that is, perfectly obedient to the laws of God, and had done what he did as perfectly righteous." Mr. Hervey says on this subject: "The Son of God placed himself in our stead. The punishment which we deserved he endured. The obedience which we owed, he fulfils. Both which being imputed to us, are the procuring cause of our justification." Bishop Beveridge observes: "His active obedience, as it was infinitely pure and perfect, did without doubt infinitely transcend all the obedience of the sons of men, even of Adam in his primeval state. Now this obedience being more than Christ was bound to, and only performed on account of those whose nature he had assumed, as we by faith lay hold on it. So God imputes it to us as if it had been performed in our own persons." Such are the teachings of the Hyper-Calvinist on this question. I need not say that this scheme lies at the foundation of antinomianism. The following texts are supposed by the divines of this school to teach this dogma:—Psalms xxxii. 1; Jer. xxiii. 6; xxxiii. 16; Isaiah xlv. 24; lxi. 10; Rom. iii. 21-22; iv. 6; v. 19; viii. 4; x. 4; 1 Cor. i. 30; 2 Cor. v. 21; Gal. iii. 10. If the reader will compare these passages with the foregoing extracts, he will not fail, we think, to see how utterly futile is the attempt to base the doctrine of imputed righteousness on such foundations. We object to the doctrine of Imputed Righteousness because,—

1. It is a substitute for personal holiness.
2. It teaches us that a person is sufficiently righteous though he live in the grossest sins.
3. It opposes the teachings of Scripture on the practice of virtue, 1 Cor. vii. 19; Tit. ii. 11-14; James i. 27.
4. It teaches that the most profligate sinners may be made as righteous as Christ himself.
5. That though the law of God commands obedience the elect cannot be condemned for any breach of it.
6. It exempts men from all obligation to duty.
7. It teaches that human actions will have no influence on our eternal destiny.

8. That the phrases, "turning back," and, "pressing forward," have no meaning in the New Testament; for the righteousness of Christ will never be more complete than it now is nor can it be diminished.

9. The phrase, "*Imputed Righteousness*," is unscriptural. It is not found in the word of God.

10. It teaches that every act the believer performs is a work of supererogation.

11. As a scheme of salvation it is imperfect.

This theory teaches "that, we are justified by the imputation of Christ's personal acts of righteousness to us, and that they are reckoned to us, as though we had ourselves performed them." Now, inasmuch as Christ was not a magistrate, a husband, nor a parent, he had no personal righteousness in any one of these capacities, consequently, no delinquency in the magisterial, conjugal or paternal relations, can be forgiven on this expedient. Moreover, as sinners we ought to repent and believe. Now, as Christ could not be a sinner, he could not go through these duties for us, therefore, we have no righteousness, in these respects, except our own.

12. It stands opposed to the teachings of the word of God on the subject of justification, which asserts the imputation of *faith* for righteousness, Rom. iv. 3, 5, 9, 22-24.

13. It contradicts the biblical doctrine of the pardon of sin. "It will be granted that Christ's obedience to the divine law was in all respects perfect and complete; and if this be imputed to us, as if it had been performed in our own persons, we shall be fully justified without the pardon of sin."

14. It comes in collision with the scripture doctrine of the atonement. The New Testament places the meritorious cause of man's justification in the death of Jesus Christ. "We have redemption through his blood." "Without the shedding of blood is no remission," Heb. ix. 22. The imputation scheme places it in Christ's active obedience to the precepts of the law; whereas, Paul says: "If righteousness come by the law, then Christ is dead in vain," Gal. ii. 21.

15. It lays the foundation for antinomianism. For an account of this antichristian system see pages 66-71, and 126-129, of this work.

Be it observed, we are not opposing the doctrine of justification through Christ, but the expedient of imputation.

**NOTE 5. Page 82, WHY IS ONE SINNER CONVERTED
AND NOT ANOTHER?**

We have all along maintained that the grace of God the Holy Spirit is as free and world-wide as the grace of God the Father, and of God the Son. Finding in the New Testament that he who neglects the gospel of Christ, while he "treads under foot the blood of the covenant," also "does despite unto the Spirit of grace," we have ever gloried in the belief, that whosoever the gospel is clearly and earnestly preached, the Spirit of God is "knocking" at the hearts of all the hearers; and that if any of these privileged ones remain unconverted while their neighbours become subjects of that saving change, the difference is not caused by any sovereign withholdment of essential grace from the former, but by their own infatuated carelessness and unbelief.

The objection which, more frequently, perhaps, than any other, has been brought against this, our prominent theological position, is, that if the same divine influence be exerted upon all the members of a congregation alike, why is it that some are converted while others remain unconverted? It is urged, manifestly, as a contradiction and absurdity in philosophy, that the same influence being brought to bear upon men's minds, different results should follow. Now it has ever appeared to us that this objection is exceedingly flimsy and weak; and we have often wondered that advocates of the Calvinistic scheme, from whose pretensions, and from whose parts, better things might have been expected, have run into it as strong a tower, and there deemed themselves safe against all assault. If man were a mere machine, or a mere piece of matter, the objection might have some force; but certainly it has none, when we consider that he is a free and responsible being, whose destiny for eternity, in one material respect, depends upon his own decisions, and his own conduct now. We may indeed conclude that if precisely the same physical influence be brought to bear upon two stones, of exactly the same weight and form they will be pushed to equal distances; and should we find the one impelled further than the other, we would properly conclude that more influence had been expended upon it. But surely we cannot reason concerning the decisions of responsible man when under the sound of the gospel, as we reason concerning the movements of irresponsible matter. For (1) we nowhere find two minds in exactly the same state, as we may find two stones of exactly the same weight; and (2) even if we did, and although the self-same influence should be brought to bear upon them, we could not predict that the result, in both cases, would

be infallibly the same; for the will—the free will—the lordly free will, in virtue of which man is responsible to his God, may not, in both cases, come to the same determination. If the same man, for example a drunkard, with the same influence brought to bear upon him, let us say the tears and entreaties of his wife,—may at one time, resisting that influence, indulge in liquor, and, at another, yielding to that influence, may abstain why should it be thought unphilosophical and absurd to maintain that, of two men, under the same religious influence, even if their mental states should not be very dissimilar, one may yield unto God, while the other remains unconverted and unsubdued?

If when, of two drunkards, at the same temperance meeting, and under the influence of the same impassioned orator, the one determines to take the pledge, while the other, hardening his heart, laughs the matter over, and lives and dies the slave of the intoxicating cup; if when, of two children, under the same parental training, the one turns out well, while the other turns out ill;—if in these instances, no metaphysical difficulty be felt, why should a precisely similar phenomenon, when met within the domain of theology, be deemed so perplexing and inexplicable? The true reason why, whether in things secular or in things spiritual, one man may decide in one way and another in a different way, although equally influenced from without, is that the great First Cause has made man, alone of all his creatures on earth, a *responsible cause*,—that the great Free Will, from which all things have proceeded, has endowed man, alone on this his footstool, with a *free will*,—a scintillation struck from his own glorious nature.

But the great question, with those who wish to draw their theology purely and obediently from the word of God, is not simply what saith philosophy? but much more what saith the scriptures? If we can prove from the word of God, that, while the Divine Spirit dwells in the believer, he also strives with the unbeliever—that God approves of those who yield to that striving and points the unyielding to them as to examples which they should copy—it follows that, according to the representations of the Holy Ghost himself, the great difference which appears between the godly and the ungodly is not caused by the specialty of divine grace, but by man's diverse treatment of that common boon.

The first contrast we meet with in the word of God between the godly and the ungodly, is that presented to us by the narrative of Cain and Abel. Certain we are that an unprejudiced reader would never conclude, from the brief account, that Abel was made what he was by that special and irresistible grace which Calvinism supposes—as a grace bestowed on him, and

withheld from Cain. When we find God smiling on the humble faith of the one, and frowning on the cold and haughty unbelief of the other, we would rather judge that the one had improved and the other abused a grace given equally to both.

We wish, however, to call attention especially to the case of Noah and his infatuated contemporaries. In the light of the inspired record, we would press the question, why was Noah converted and the ungodly ante-diluvians not. "By faith Noah," the apostle tells us, "being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which *he condemned the world*, and became heir of the righteousness which is by faith." That expression "*he condemned the world*" has, in our opinion, an important theological force, and a direct bearing upon the question which stands at the head of this paper. It is an expression, moreover, which is much used among us still in ordinary conversation. We can be at no loss as to its exact significance. That man is said to condemn his neighbour, who improves means and opportunities of progress which the other has neglected. The diligent scholar who rises to literary eminence, *condemns* his class fellow who is fonder of play than of books, and remains dull and uninformed through life. The attentive and industrious apprentice, who learns his trade well and rises in the esteem of his master, *condemns* his work-fellow who, being idle and remiss, makes little advancement. Now, this word "condemn" could not be fairly employed in these instances, unless equal powers and means of improvement were possessed by the contrasted parties. If the one outstripped could truly say: I had not the requisite powers; or if he could truly charge the master with having acted partially,—with having denied him secret instructions which he had vouchsafed to his rival, the successful youth could never in such circumstances be justly said to *condemn* him, labouring as he did under such a disadvantage. That word, we repeat, can be employed only where the like opportunities and powers have been improved by the one and mis-improved by the other. To the extent in which it can be shown that the opportunities or capabilities have differed, to that extent will the condemnation be taken away.

Now let us apply these illustrations to the case of Noah, and his contemporaries. He, by his faith, we read, *condemned* the world of unbelievers. But, on the principles we have laid down, he could not have done so, unless they had possessed equal means and powers with himself for arriving at faith in God and holy obedience. Could the doctrine be preached to those "condemned" ante-diluvians now in "prison," that Noah was unconditionally elected by God,—that he was made what he was by a special and faith-necessitating grace which had been

withheld from them, the iron of remorse would not penetrate their souls although they should see the unconditional favorite of heaven high in glory beyond the impassable gulf; for the opiate reflection would soothe their rising agony, that if God had been pleased to visit them with his irresistible grace, they too would have believed and would have gone to glory as well as he !

Thus far we have argued the point solely, but, as we imagine, satisfactorily, from the use of the significant word "condemn" in Heb. xi. 7. Our position is rather strengthened than weakened, when, turning to the hoary chronicles of the Pentateuch, we read in the book of Genesis the account of God's dealings with that old "world" which Noah's faith condemned, and which was "ready to vanish away." Do we find there any countenance for the idea that that special grace, withheld from the irregenerate, is the cause of conversion? The very reverse. While "it repented the Lord that he had made man on the earth, and it grieved him at his heart," "Noah found grace in the eyes of the Lord." They were "ungodly"; but Noah was "just and perfect." The Spirit of God which dwelt in Noah's heart "by faith," strove, and strove in vain, with that wicked generation, so that at last Jehovah, in indignation, said, "My Spirit shall not always strive with man"; Gen. vi. 3. And, concerning these same disobedient spirits, we read that for them "the long-suffering of God waited in the days of Noah, while the ark was a preparing"; 1 Pet. iii. 20. Whence we legitimately conclude that God was as anxious that they should be saved as he was that Noah should be saved; and that the pious, believing patriarch *condemned* the impious, unbelieving multitudes, because he improved the grace which they sinfully and suicidally abused.

Now, it appears to us, that the case of Noah and his contemporaries presents a fair type of believers and unbelievers in general, even under this gospel dispensation. *See Evan. Repos. vol. 2, p. 47-50.*

NOTE 6. Page 98, INFANT SALVATION.

Admit the Calvinian doctrines of election and reprobation, or to use the milder term preterition, and you accept that of infant damnation, unless you prove that none but elect children die in infancy, or you hold an incongruous creed. Augustine says, that original sin is not merely the loss of good, but includes a sense of penalty extending to a continu-

ance in eternal fire. His words are "peccatum originale posnam non tantum damni sed et sensus, et quidem ignis aeterni, manere." This includes not only adults but infants also. Calvin, himself, believed in this repulsive doctrine. If young children are exposed to damnation it must be either because they deserve it, or that God in his sovereign pleasure has decreed them to perish. Let us examine the first of these assumptions, namely, that there is something in infants that deserves damnation. What is it? Original sin? They cannot be blamed for a sin committed before they were born. The benefits of Adam's federal obedience would not have extended into eternity in the shape of blessings for the souls of his posterity; nor do the consequences of his failure go thus far. "This is the condemnation, &c.," John iii. 19. Actual sin? An infant cannot commit actual sin; and therefore is not amenable on this ground. The second assumption is the favorite argument with divines holding the creed of Calvin. Mr. Cozens asserts this on page 84 of his *Adjuster*. In reply, I beg to say, that God is not only a sovereign but he possesses a moral element in his being; hence the ascriptions of holiness to him, which we so repeatedly meet with in his word; consequently he has an idea of right and wrong; and his conduct is regulated by this idea, or rule. As such, there are some things which it would not be right for God himself to do; and one of these things is to send an innocent unoffending being to hell. The doctrine of infant preterition is objectionable because:—

1. It represents the divine being in an unamiable light.
2. It makes him an almighty Molock, requiring children to pass through the fires of hell to gratify his sovereign pleasure.
3. It erases from the mind the natural notions of justice and equity.
4. It is preposterously absurd.
5. It represents the acts of God as official and arbitrary.
6. It is opposed to reason and right moral feeling.
7. It represents the death of Christ as aggravating the damnation of these innocents. "The re-union of the body with the lost spirit will correspondingly augment its woes, then, on the supposition that any deceased infant is consigned in its sinlessness to hell, it will follow, that, besides gratuitously sharing in Adam's curse, in its most extended interpretation, it will still more gratuitously, were that possible, share in an additional and needless curse which comes to it entirely, strange to say, through the Second Adam! This consequence shocks

every natural sentiment of justice; and it is no less at variance with the Scripture account of the Second death, in terms of which every sufferer will but reap "the fruit of his doings," and have his doom graduated "according to his works."

8. It contradicts the *spirit* of God's word. In his word the divine being is represented as having an especial regard for children, Jer. xix. 4; "Thou hast slain my children" &c., Ezek. xvi. 21; "Gather the children and those that suck the breasts," Joel ii. 16; "And shall I not spare Nineveh, that great city, wherein are more than *six score thousand persons that cannot discern between their right hand and their left hand?*" Jonah iv. 11. The words italicised refer to young children. What mockery for a being thus to talk who had doomed numberless infants to eternal flames, which assuredly God hath done if hyper-calvinism is true.

9. It contradicts the letter of Scripture. When David's child died, the weeping father said, "I shall go to him," 2 Sam. xii. 23. Referring to a place of eternal bliss to which the soul of the child had been removed. Any other gloss would rob the passage of its beauty, sublimity and meaning; for David adduces this as a reason why he should not longer fast. Infant salvation therefore was an article in the creed of the Psalmist.

"And Jesus said, suffer little children, and forbid them not, to come to me; for of such is the kingdom of *heaven*," Matt. xix. 14. Meaning, says Dr. A. Clarke, that the kingdom of heaven is composed of such; see his note in loco, where this eminent commentator deals a home blow to them, who with measuring rod in their hands, declare that there are children in hell not a span long.

NOTE 7. Page 121, THE WILL.

The Will is that faculty of the soul that directs its voluntary actions, and is the great executive in the mind. Arminians affirm that this master power, lodged in man, is free to carry out the commands of God.

The Calvinistic theory goes on the supposition that, choice and volition do not originate in the mind itself, but are attributes of which it is the passive subject. The logical sequence of this postulate is that, man has nothing to do with the formation of his own character. His mind having no self energy, has no self-action; therefore he is moved *ab extra*, he himself

is as inert as the wax under the die, or the marble in the hand of the sculptor. In a word his character is made *for* him, not *by* him. Some writers of this school maintain that both "the sin and destruction of the reprobate are necessitated by the decree, and their will is either left to its natural proneness to the choice of evil, or is, by co-action, impelled to it; so the salvation of the elect being absolutely decreed, the will, at the appointed time, comes under an irresistible impulse which carries it to the choice of good." "The divine decree," says Dr. Hill, "is the determination of the divine will to produce the universe, that is, the whole series of *beings* and *events* that were then future." In these terms all the virtues of the good and all the vices of the wicked are certainly included. I object to these representations because:—

1. They make God the author of sin.
2. They confound the moral and physical government of God; see note 5.
3. They make predestination and permission synonymous: "God hath foreordained whatsoever comes to pass;" see Mr. Cozens's observations on Judas, Pilate and Caiaphas.
4. They make the government of God a system of fatalism.
5. They destroy man's responsibility. How can he be praised or blamed, rewarded or punished, for any of his doings, if he is under an irresistible impulse?
6. They are inconsistent with a state of trial or probation.
7. They place the divine law-giver in an absurd position,—giving laws which he knows cannot be carried out.
8. They destroy the distinctions between vice and virtue; for there can be no guilt in doing that which could not be avoided.
9. They destroy the moral government of God.
10. They make man's reception, or non-reception of the gospel, to descend on God, not on himself, where the Scriptures place it.
11. They destroy the propriety of ministerial earnestness. To expostulate with, and beseech men to be reconciled to God are a farce and a mockery, if the Calvinian doctrine on the will is the correct view of the question.
12. They nullify the promises, threats, and exhortations which are found in the divine word, to incite men to repent.

13. They are opposed to every man's consciousness, or the power of self-knowledge. Every man knows he is free. "To argue against our own consciousness is the same as to argue against our own feelings. No argument, however specious, will prove to a man that he has not the toothache, when he feels its exquisite twinges. Consciousness is to the mind what feeling is to the body, it is as credible a witness of what passes within, as our feelings are of what passes without the frame."—*Campbell*.

14. They contradict the word of God. The Creator addresses man as having the power of volition. "Then the Lord said unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my laws, or no," Ex. xvi. 4; "And all the people answered together, and said, All that the Lord hath spoken we will do," ch. xix. 8. The people promised to perform the stipulations binding on them in this great covenant; "And thou shalt remember all the way which the Lord thy God led them these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldst keep his commandments, or no," Deut. viii. 2; "Thou shalt not hearken unto the words of that prophet, or that dreamer of dreams: for the Lord your God proveth you, to know whether ye love the Lord your God with all your heart, and with all your soul," ch. xiii. 3; "See, I have set before thee this day life and good, and death and evil; * * * I call heaven and earth to record this day against you, that I have set before you this day life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live," Deut. xxx. 15–19. "Were there no such a thing as *free-will* in man, who could reconcile these sayings either with sincerity or common sense?"—*Dr. A. Clarke*. "In no sense can 'life and death be set before us,' in order that we may 'choose life,' if a man is wholly derelict of the grace of God, and if he remains under his natural, and, but for the grace of God given to all mankind, his invincible inclination to evil. For if this be the natural state of mankind, and if to a part of them that remedial grace is denied, then is not 'LIFE' set before them as an object of 'choice;' and if to another part that grace is so given, that it irresistibly and constantly works so as to compel the will to choose predetermined and absolutely appointed acts, no 'death' is set before them as an object of choice."—*Rev. R. Watson*. "Hear, ye deaf; and look, ye blind, that ye may see," Isaiah xlii, 18. Here is an exhortation to the Jews, who were spiritually deaf and blind, to open their eyes and unstop their ears, which supposes a power in themselves to do as required; "But the house of Israel will not hearken unto thee; for they will not hearken unto me: for all the house of Israel are impudent and hard-hearted," Ezek. iii. 7. Why com-

plain if this state was superinduced by himself ; "And go, get thee to them of the captivity, unto the children of thy people, and speak unto them, and tell them, Thus saith the Lord God; whether they will hear, or whether they will forbear," v. 11. Here it is evident that to obey or disobey is a matter optional with the people ; "I would and ye would not," said our Lord to the Jews, Matt. xxiii. 37. If this opinion we are opposing be the correct one, he should have said, "I would but my father would not, and therefore ye cannot ; and then there are the earnest calls, commands, exhortations, entreaties, and expostulations, besides the liberal phrases, "Whosoever will," "Turn ye," and "Come ye ;" so plentifully interspersed in the book of God.

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